

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

Vol. XXV, No. 8

MAY, 1925

Conflicts and Adjustments

Memorizing the Sermon

The Church and a Living Wage

Infinite Goodness and Infinite Love

The Sermon on the Mount

The Little Hours

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# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXV. No. 8

MAY, 1925

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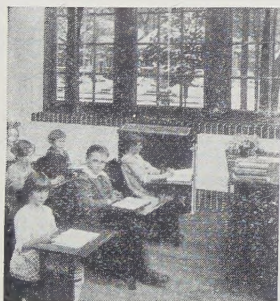




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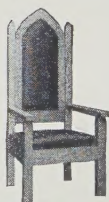
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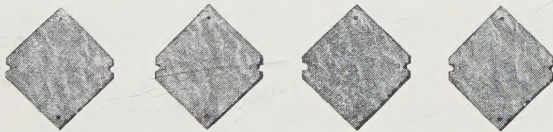
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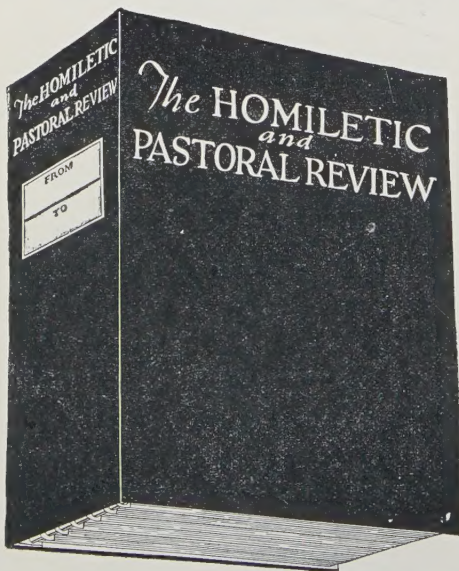
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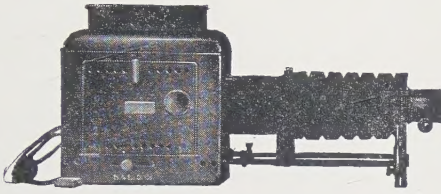
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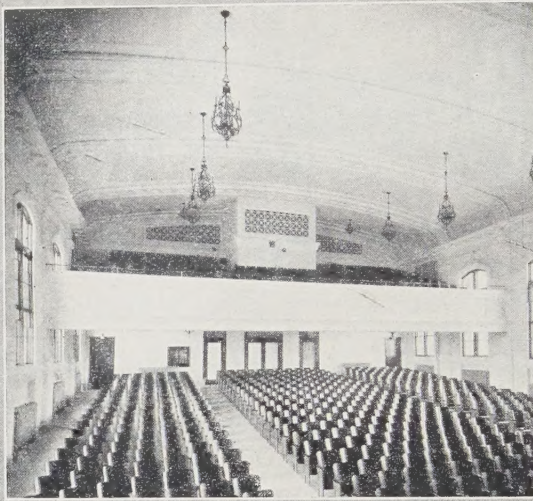
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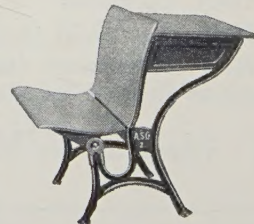
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# The Homiletic and Pastoral Review

Vol. XXV

MAY, 1925

No. 8

## PASTORALIA

### Conflicts and Adjustments

The possibility of conflicts and unsuccessful adjustments follows readily from the complex constitution of man as previously described. Perfect harmony, where so many cross-purposes are at play, would indeed have to be regarded as a notable achievement attainable only under exceptionally favorable circumstances. Eccentricities of various kinds are quite common among men, and they indicate faulty adjustments to the exigencies of reality and social life.<sup>1</sup> This is nowise astonishing when we keep in mind the many innate tendencies in man striving each for the realization of its own particular good and knowing of no other consideration. Of this battle which is going on within us, and which at times reaches an extraordinary degree of fierceness, the writers on asceticism have written voluminously. We all know of it, not only from hearsay, but from personal experience. When these conflicts result in transgressions of the moral law, the moralist deals with them: when they result in psychic disorders and mental disturbances, they are then the subject for the study and treatment of the neurologist.

Conflicts may arise between uncontrolled human tendencies and the external world. Frequently man's wishes and desires come into

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<sup>1</sup> There is much truth in the words of Rev. E. Boyd-Barrett, S.J., who writes: "Some people have had the hardihood to say that all men are mad. In such sayings there is usually a modicum of truth, and perhaps that modicum might be expressed by saying that there are comparatively few men who are not in some way or other eccentric. The *mens sana* is perhaps more rarely to be found than the *corpus sanum*, and it is admitted that the line which divides the normal from the abnormal in mental states is a thin line. How thin it is, will perhaps appear when we notice in ourselves and in our friends characteristic symptoms, though of course in mild form, of some of the well-known hysterias and phobias" (*Pathological Psychology*, in *The Irish Ecclesiastical Record*, January, 1923).



conflict with the stern reality of facts as the waves of the sea dash against the immovable rocks of the shore, or as a captured bird beats its wings against the bars of the cage. Such a contest is bootless, for in this unequal struggle man is bound to be defeated. The defeat, however, may have a disastrous effect on the mind of man, and leave a wound that will not heal. It may cause a permanent depression or a feeling of discouragement that cannot be shaken off. Conflicts, even when victorious, usually leave an ugly scar; when unsuccessful, their consequences are much more serious.

Other conflicts are caused by man's undisciplined desires and the demands of social life. Society imposes numerous restraints to which man must submit but against which he frequently rebels. The defeat may rankle in his mind and poison it against society. It may lead him to assume a hostile attitude towards society or to adopt the pose of a martyr. The latter type especially can be frequently met. How often do we come across a man who nurses a grievance against society, who is convinced that he has been unfairly treated and who eats his heart out in bitterness, futile regrets and impotent anger! Society is not inclined to fulfill all our desires, and he who would preserve the peace of his soul must early in life steel his soul against disappointments.<sup>2</sup>

A third source of conflicts is the antagonism that unfortunately exists between many of our desires and the dictates of the moral law. This may be regarded as the most prolific source of all human conflicts. For most of us it is a struggle that only ends with the last breath we draw. Weariness, discouragement, fear, sadness and scrupulosity are the concomitants of this unending conflict. Some, presuming too much on their own strength, may break down under

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<sup>2</sup> The inhibitions that are imposed upon us by society are so strong and so exacting that we revert of ourselves to the time-old conclusion that honesty is the best policy; it is the most sensible, the most practical, the most pragmatic policy; it allows us a measure of freedom that we otherwise could not enjoy. Nevertheless there is no doubt that civilization with its manifold inhibitions, impositions, and prohibitions makes it indeed very difficult for us to live. There is not a human being who does not feel the burden of civilization lie heavily on his shoulders; and though we all bear the cross as patiently as we know how, who of us in his heart of hearts does not find himself sometimes discontented and complaining? That is the price we have to pay for civilization. Sometimes the injustice heaped upon a predisposed individual is so great and overwhelming that, as his deeper sense of morality stays his rash hand from some criminal act, he becomes neurotic. That is the way he tries to purge his bosom of all perilous stuff" (Dr. A. A. Brill, "Fundamental Conceptions of Psychoanalysis," New York).



the strain either physically or mentally. A happy outcome of the conflict can only be expected with the aid of grace. Since the moral law in the individual is interpreted and represented by conscience, the latter assumes the rôle of a censor of conduct, and becomes a powerful agency of repression. It sets its face sternly against many wishes that are born in the human heart and condemns them to frustration.<sup>3</sup>

The bitterness of the conflict in which man is engaged comes from the fact that the repressed tendencies and impulses, though defeated, retain for long their vital energy and ever and ever crop out again. This also was a commonplace with the ascetic writers of the past, who warn us that never for a moment must we relax our watchfulness. The lower life of man always endeavors to escape from the control of reason and to elude the inhibitions and restraints placed upon it by the will. Of course, this lower life has behind it tremendous energies and enormous resources. It is supported by the powerful life-urge manifest in all living beings. With a certain relentlessness this mighty force sweeps on and pursues its end. The two energies most active in its service are the craving for food and the sex instinct.<sup>4</sup>

#### A TYPICAL CASE OF FALSE ADJUSTMENT

Instead of facing the difficulties of life and grappling with them, some, either on account of an inherent weakness of character or an early shocking experience in childhood, adopt an entirely wrong attitude towards life and its tasks. They find a way of escaping from the unpleasant reality and retreating into a subjective world that shelters them from the stern requirements of the real world and affords them a fictitious peace. This abnormal adjustment we

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<sup>3</sup> "The characteristic, then, which distinguishes the conflict of the child from that of the infant is the appearance of an internal conflict. The infant has no conflict with himself. The child has also an internal conflict. He does question his own impulses. Moral concepts have been instilled into his mind that have given him ideals of conduct and a sense of obligation that he must conform to them. His impulses often drive him to courses of action that conflict with his ideals of conduct and hence arises a conflict which was unknown in infancy" (Dom Thomas Verner Moore, O.S.B., Ph.D., M.D., "Dynamic Psychology," Philadelphia).

<sup>4</sup> "Indeed, everything in life may be reduced to two fundamental instincts: hunger and love; they are the supreme rulers of the world" (Brill, loc. cit.). This to be sure is a patent exaggeration; there are, besides these, other powerful instincts.

may conveniently designate as unconscious shirking. It is far from being unfrequent and takes on many forms. A case in point is the developing of a sickness or a paralysis in order to avoid an arduous duty or to escape from an imminent danger. Of this type were most of the war neuroses by which the patient sought protection against the perils of the battle-line. They constituted a defense mechanism. In essence they were a flight from reality, and were inspired by the instinct of self-preservation. This abnormal reaction to the situation is unconscious, and its real meaning is completely hidden from the patient.

The development of such an unhealthy reaction is well described by Dr. Moore. "The rise of the moral conflict," writes the learned author, "does not mean that the conflict with reality ceases. Far from it. The child still drives on in its attempt to dominate, just as the infant did. When, for example, the time comes to go to school, it frequently resents giving up forever those happy days in which it had nothing to do but follow without restraint the impulses of sensory curiosity in its play. At this time we are likely to meet with the first elements of the psychosis. As soon as the child learns that ailments form an honorable excuse for the non-performance of unpleasant duties, it strives against doing what it does not want to do by magnifying its petty ills. It imagines, too, some complaint it does not have, and so, safeguarding its conscience, tries to escape from what it finds distasteful. I shall cite several instances of this in discussing the parataxes of defense. In such conflicts with reality rather than in purely internal mental warfare the child has its bitterest battles."<sup>5</sup>

The protective illness in these instances is not a mere pretense, but possesses actual reality, and as such is the source perhaps of acute suffering. Yet somehow the patient prefers this painful condition to squarely facing reality.<sup>6</sup>

<sup>5</sup> Loc. cit. Cfr. also W. Stekel, "Disguises of Love" (New York). Says Dr. Stekel: "To speak of a will to illness appears on first thoughts ludicrous and improbable. Of course we all know people who feign illness from various motives—malingerers. They have not the will to illness, but only feign illness. They are really well enough in themselves, and are ill only for those around them and with whom they come into contact. But the patients of whom I am about to speak, and with whom the will to illness plays such an important rôle, are, on the contrary, sometimes well for other people and ill only for themselves."

<sup>6</sup> "Some adjustments are essentially pathological—for example, to protest against a situation by a series of convulsive seizures, or to incapacitate oneself from



This latter point ought to arrest our attention as it seems to be of great importance for the better understanding of the neurosis. In fact, it leads right to the heart of the mysterious phenomenon. It offers a clue to the biological function and the teleological significance of the neurosis, which in some way means a gain for the patient. Through it he escapes from something that to him at all events is less desirable. It is to all appearances a substitution, a compromise and a compensation. By its help the patient finds a way out of a difficulty which he is unable to meet directly. Let us take the case of pathological forgetting. An analysis of such cases results in the conclusion that we forget the things which for some reason or other we really do not care to remember. Forgetting is an unconscious protective device by which we defend ourselves against unpleasant memories.<sup>7</sup>

That is the theory elaborated by Dr. W. H. R. Rivers, and it has much to recommend it. "In other forms of neurosis," we read, "the solution is attempted on different lines, and in this chapter I shall deal with the case in which the organism seeks to escape from the conflict by substituting another form of instinctive reaction for that which has been brought into activity, or which tends to be brought into activity, by the conditions which have acted as the immediate precursors of his disorder. This mode of solution is one in which the sufferer regains happiness and comfort, if not health, by the occurrence of symptoms which enable him to escape from the conflict in place of facing it. The form of neurosis to which

---

duty by a paralyzed arm or leg. It should be noted that none of the reactions here referred to is purely voluntary sham or malingering. To make up one's mind to escape a difficulty by pretending some kind of a disability, is not a psychotaxis—but a rational voluntary adjustment. There are, however, a number of functional disabilities, that is, conditions that have no organic lesion or disease as a pathological foundation. These had best be conceived of as due to an unconscious pretence. They are often looked upon as hysterical symptoms. Just as there are all stages of transition between the conscious and the unconscious, so also there are between malingering and hysteria" (Dr. Thomas V. Moore, *loc. cit.*). If this form of adjustment occurs in the adult we may see in it a regression to the infantile level.

<sup>7</sup> According to Freud, forgetting is a defense against unpleasant recollections. "That unpleasant impressions are easily forgotten is an indubitable fact. Various psychologists have observed it, and the great Darwin was so struck by it that he made the rule for himself of writing down with particular care observations which seemed unfavorable to his theory, since he had convinced himself that they were just the ones which would not stick in his memory" (A General Introduction to Psychoanalysis, New York).

I refer is that usually known as hysteria."<sup>8</sup> Dr. E. Boyd-Barrett, S.J., adopts this plausible and interesting hypothesis which is the more attractive to a scholastic philosopher on account of its teleological nature.<sup>9</sup>

This theory of the benign character of the neurosis explains readily the strange attachment which the patient has for his morbid symptoms. Among other things it furnishes an explanation of the extreme difficulty which the victim of scrupulosity experiences in ridding himself of his deplorable condition. Spiritual directors know how difficult it is to cure a scrupulous penitent and what obstacles he puts in their way. It would actually seem that he cherishes his disease and is loath to give it up. That really is the case, only this attachment is for reasons that do not find their way into consciousness. But it is, nevertheless, true that his affliction affords the scrupulous penitent some real satisfaction of a compensatory or vicarious nature. If the true state of affairs is disclosed to him, he becomes ashamed of his scruples and is willing to submit to the conditions that promise restoration to mental normality.<sup>10</sup>

In a milder form we may all be guilty of such substitutional solutions of difficulties that confront us. It is not an uncommon thing that we put off the fulfilment of certain duties on the plea of other more urgent ones. An honest examination of ourselves would

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<sup>8</sup> Instinct and The Unconscious. A Contribution to a Biological Theory of the Psycho-Neuroses (Cambridge, The University Press).

<sup>9</sup> "One thing, however, we may remark, and it too is of biological significance, in connection with phobias and compulsions, that apart from the inconvenience caused by the occasional occurrence of the phobia or compulsion, the subject has peace of mind. He has escaped from something worse. He has attached the engendered emotion, whatever it is, to some definite object or act, and now finds the solution for his disturbed equilibrium in a compromise" (*loc. cit.*).

<sup>10</sup> "In speaking about the neurotic, we said that the symptom represents some painful emotional experience in the past which he tried to crowd out of consciousness, to forget. Thus it is in a very real sense an emotional outlet, and that is why patients intrinsically, though unconsciously, are loath to give it up; there is, as we have said, a morbid gain . . . In proportion, then, as a normal outlet is lacking, the patient will continue to hold on to the symptom more and more firmly. Thus, given two young people who are equally sick, if one derives a greater morbid gain from the neurosis than the other, he will remain sick much longer than the other to whom fortune has not been so kind. The time required to cure a patient is directly proportional, we might say, to the degree in which he is morbidly benefitted by his neurosis" (Dr. A. A. Brill, *loc. cit.*). In reality, the neurotic symptom enables the patient to realize a wish even if only in negative way, that is, by taking flight from an unattractive duty, as Dr. H. W. Frink describes in the following passage: "If for example, a man develops a neurotic symptom which apparently causes him to be unable to continue his business, we are likely to find upon analysis that for some reason the man wanted to give up his business, and that this wish was the immediate cause of his doing so" (*Morbid Fears and Compulsions*, New York).



quickly convince us that what we are really doing is substituting pleasant tasks for disagreeable ones. It is an unreasonable adaptation to the demands of reality, an escape from life and a gratifying delusion. Our unconscious self-will, unless we are on our guard, plays us many tricks of that kind. Here again we may take note of the important ascetical implications of the discoveries of modern psychology. It also comes home to us with startling vividness why the old ascetical writers so frequently sound a warning note against self-deception, and why they place so much emphasis on obedience. Only when we are acting under obedience can we be absolutely certain that we are not doing what we secretly wish to do in spite of the elevated motives which we consciously allege. Even when inflicting upon themselves the severest mortifications, men may be indulging some hidden wish and selfish craving. The ascetics of the past who refused to regard even the severest external penances by themselves as signs of holiness and simplicity of intention were wise beyond their own age. Modern psychology bears them out on almost every point.

#### THE NATURE OF THE PSYCHOSIS<sup>11</sup>

The view which regards the psychosis as a disturbance of the mental equilibrium due to a release of fundamental instinctive energies from central conscious control seems very plausible and affords an excellent working hypothesis.<sup>12</sup> It can also be easily fitted into scholastic categories. The educational and moral impli-

<sup>11</sup> A generic name for a number of relatively minor forms of mental disorder, without anatomical basis, which usually do not require commitment of the patient to an institution, but more or less incapacitate him for his work.

<sup>12</sup> "According to this theory mental health depends on the presence of a state of equilibrium between instinctive tendencies and the forces by which they are controlled. The psycho-neuroses in general are failures in the maintenance of this equilibrium . . . Theoretically, the failure in balance and the resulting conflict might be produced in two ways—by increase in the power of the suppressed tendencies or by weakening of the process by which they are controlled . . . While increase in the activity of instinctive tendencies thus plays an important part in the production of neurosis, this part is, as a rule, overshadowed by the second factor—weakening of the controlling forces" (Dr. Rivers, loc. cit.). The admission contained in the last passage we deem of supreme importance. The phenomenon of dissociation, as also this disintegration of the psychic life is called, has its root in the fact that the instincts and impulses have a tendency to emancipate themselves from rational control. Thus Dr. Rhaban Liertz says: "Das niedere Seelenleben im weitesten Sinne, gewöhnlich Triebleben genannt, das mit der Tätigkeit des Nervensystems in engster Beziehung steht, hat das Bestreben, sich unabhängig von den höheren Seelenkräften, Verstand und Wille, zu betätigen" ("Wanderungen durch das gesunde und kranke Seelenleben bei Kindern und Erwachsenen," Munich, Kösel & Puster).

cations of this theory are evident. This theory accounts for all the facts in the case. It explains the irrational character of the abnormal impulses, their imperative nature, the unrest that accompanies them and the impossibility of harmonizing them with the conscious tendencies of the mind. On the basis of this explanation the psychosis impairs the unity of the mental life, and may be viewed as a splitting of the personality in which the self is opposed by a hidden counterself. Of course, in that case the cure will naturally be effected by a reestablishment of the unity of the mental life, which in its turn is brought about by a regaining of the full control of the conscious over the unconscious.<sup>13</sup> This reintegration of the mental life can only be the result of a reeducation through a process of self-discipline by which the will is strengthened and the instincts are brought under the dominion of reason.

CHARLES BRUEHL, D.D.

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<sup>13</sup> "Pour les docteurs Vittoz, de Lausanne, et d'Espiney, de Lyon, tous ces symptômes ont un trait commun, c'est de dénoter toujours un défaut de contrôle du conscient sur l'inconscient . . . La base théorique de sa thérapeutique est la reprise du contrôle du conscient sur l'inconscient, notion infiniment féconde en résultats pratiques, et la mise en œuvre ne se fait pas seulement par des conversations philosophiques, mais par une série d'exercices de gymnastique mentale" (Abbé Arnaud d'Agnel et Dr. d'Espiney. "Psychothérapie des Troubles Nerveux et Direction de Conscience"). Cfr. also Dr. Vittoz, "Traitement des psychonévroses par la rééducation du contrôle cérébral." The title of this work suggests the theory which the writer holds and the therapeutical methods he follows. These methods appeal to us for the obvious reason that they emphasize the part of the conscious will, which the modern psychologist either unduly minimizes or completely ignores.



## MEMORIZING THE SERMON

By E. J. MAHONEY, D.D.

The Catholic clergy know enough theology to provide the matter and basis of sermons for a lifetime, and yet many of their number regard the prospect of preaching with a certain apprehension. It is true that it would be an act of cruelty to inflict two or three pages of a text-book on a congregation, and nobody would dream of doing so. The average priest is accustomed to present some truth or aspect of Christian revelation, and present it in as interesting a manner as possible; some, no doubt, write out their discourse before preaching it. In these remarks we are taking it for granted that the matter of the sermon and its delivery is all that it should be, and we shall confine our attention solely to the difficulty of memorizing what has been prepared. There are not a few priests who find this a serious obstacle. Many of course can speak at a moment's notice on practically any subject with the greatest facility; they rather pride themselves on the fact that ideas may be wanting, but words never. But we must take it for an axiom at the outset that the success of a sermon is *generally* in proportion to the care spent on its preparation. Occasionally, especially when speaking on a familiar topic, the sacred fire and inspiration of the moment may suffice, but this can never be a normal rule.

The gist and core of memorizing is the *association of ideas*. Ideas can be recalled without enormous effort, whereas the work of committing passages to memory *verbatim*, is enormous. The use of sermon books, including the admirable sermons printed in this REVIEW, should be restricted to gathering ideas from them. Any attempt to reproduce the written word of some other person tends to destroy the reality of the sermon, as well as being an undue tax on the memory. The ideas which are going to form the basis of future sermons need not be necessarily original and striking, but they must be assimilated by the preacher and made his own. They may be culled from various sources. Anybody who reads or thinks at all, must find passing through his mind at various times all kinds of ideas and illustrations which would prove an excellent basis for a sermon. Every branch of sacred learning provides some matter

which strikes one individual more than another. The sermons and discourses we hear from others, especially during the time of Retreat, provide abundant matter, and even Cardinal Manning drew largely from this source (Purcell, I, 347). To reproduce slavishly the matter of some other preacher, and still more his manner, is of course fatal. When Lacordaire occupied the pulpit of Notre Dame, it is said that many French priests made themselves ludicrous by uttering their banal discourses with all the fire and declamation of the great preacher. But to take ideas from somebody else, adapt them to one's own personality, and clothe them in one's own language, is surely licit. *Bonum est diffusivum sui*. If an idea is good, it is worth repeating. Meditation should clearly not be made for the purpose of preaching, but in order to draw the soul near to God; nevertheless, there is no earthly reason why the thoughts and ideas which the mind dwells upon at that time, should not be made the subject of preaching. Throughout the reading of the Divine Office, there must be many occasional phrases which strike our attention and seem to open out a world of commentary—*e. g.*, the Greater Antiphons preceding Christmas or the first Antiphon of the Circumcision: "O admirabile commercium: Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam Deitatem."

Granted the existence of a wealth of ideas, striking the mind singly at different times, the practical question is how to recall them when wanted for use. It is a most annoying thing to know of the existence of some matter in our books which would just supply the need of the moment, and yet be unable to put our hands on the passage. Still more so with regard to those furtive thoughts which have struck us at one time, but have now passed from the memory beyond recall. The only remedy I am able to suggest may strike many as too laborious. It is that a priest should write down shortly the ideas to which I refer, or at least a reference to where they may be found and index them for future use. The method I would suggest is not really so troublesome as it appears at first sight. It consists, not in entering them pellmell one after the other in some thick book, but in making each entry on a separate sheet with the subject matter inscribed in the top corner. The method, if employed in a reasonable manner, begins without effort, grows gradually, and



indexes itself. It might need an occasional resetting. Thus, under the heading "Holy Eucharist," a number of reflections dealing with the Mass, Holy Communion, Scriptural and historical points might be gathered together. The time will come when the matter needs rearranging under these subheadings. A better way still is not to be sparing at the beginning in employing a separate sheet for different topics. If the practice is followed from student days, the collection will be all the more valuable. Desiring to preach a sermon—let us say—on Contrition, the man turns to his own notes before looking up any other sources. There he might find a suitable idea in a few words; the circumstances of its entry might recall other things to his mind, and he is the happy possessor of some intimate thought which he has made his own, and which only needs embellishing to be worked up into part at least of a sermon. The writer was recommended this system some years back, and has found it of great use. Of course, the possession of a good and suitable theme will not make the sermon good, if the diction is faulty and the utterance bad; but it will be universally admitted that having something to say is the first *sine qua non*. It does at least prevent the rambling kind of discourse which begins with the fall of Adam and inevitably concludes with the Last Judgment: "Come ye blessed of my Father." Those to whom the suggestion appeals will find their growing collection quite fascinating; others who dislike it, may class the whole idea among "fads and fancies": *qui potest capere, capiat*. Only one word of warning should be given to those who are thinking of adopting it. Information which can easily and quickly be found in one's own books should not be indexed in this way—the temptation at first is to gratify a certain impatience by inserting too much. If entries are made with judgment and moderation, the collection will grow quite quickly enough.

We now come to grips with a more important matter. How is the idea which we have got hold of to be developed so that the whole matter may be quickly committed to memory? The *association of ideas* has here a most important application. The synopsis of the sermon, or the whole composition if written out, should be governed by an orderly and logical arrangement. The various points, arguments and illustrations which are going to be used, must first be gathered together *en masse* before any attempt is made to settle the

arrangement of the sermon, still less to write it out. This is of the utmost importance not only for the general structure and hang of the discourse, but still more for the purpose of memorizing what is going to be said. Let us suppose the sermon is going to deal with the broad aspect of the teaching office of the Church in carrying on the work of Christ among all nations. The matter gathered together contains the following elements:

- (a) The Church like Christ teaches with authority and enforces obedience and respect;
- (b) Her voice like His is infallible;
- (c) She brings adequate knowledge of the truth to all her children, even the most ignorant and lowly;
- (d) Some teachers of morals and religion belie their words by the lives they lead. Others speak with hesitation and doubt;
- (e) The glorious tradition of the Church as a teaching body even of secular knowledge.

With a view to facilitating the memorizing of all that is contained within this collection of matter it should be arranged on some plan like the following:

#### I. REQUISITES OF A TEACHER IN GENERAL.

- (a) *Knowledge*—an authority competent to speak on any subject cannot be passed over;
- (b) *Stooping* to impart it. Many learned scholars cannot teach;
- (c) *Authority* to preserve order among the scholars;
- (d) *Sanctity* of life inspiring confidence.

#### II. CHRIST THE TEACHER. "One is your master Christ."

- (a) *Knowledge*: "No man knoweth the Father but the Son";
- (b) *Stooping to impart*. What else is the Incarnation? Parables accommodated to the audience: "draw net" by sea, etc.;
- (c) *Authority*. Loving but stern if necessary. "He spoke as one having authority—not as the Scribes and Pharisees";
- (d) *Sanctity*. "Can any man convince me of sin?"

#### III. THE CHURCH TEACHES IN CHRIST'S NAME.

- (a) *Knowledge*: Infallibility;
- (b) *Stooping*. Children and illiterate poor know as much about religion as educated people. Use of images, pictures, Stations of the Cross, Rosary, etc.;
- (c) *Authority*. The despair and the envy of Protestant sects. A priest teaching heresy would be relieved of his office;
- (d) *Sanctity*. One of the marks of the Church.

It will be seen that all the elements gathered together are logically arranged, and the sequence of thought makes it perfectly easy to



memorize, since (a), (b), (c) and (d) are the same in each section. The same matter could be arranged differently, *e. g.* :

- I. KNOWLEDGE: (a) Teacher; (b) Christ; (c) Church.  
 II. STOOPING DOWN: ditto.

In the actual delivery the mechanical formation should be concealed as far as possible of course, and in fact the order once fixed simply and indelibly on the mind could be inverted and changed at will. Moreover any one of the sections could be developed on similar lines, and could easily provide sufficient matter for one sermon. Not every subject is capable of such logical formation, but even the most profound dogmatic truths are capable of similar arrangement, and the effort to do so serves to clarify difficult subjects. Although we are loath to weary the reader with examples, we take one more. A good way of providing the outline of a dogmatic sermon is to reduce the whole matter to one concise phrase. Thus, suppose it is desired to speak about sanctifying grace making us Sons of God, a theme recurring in many of the Sunday Epistles. Reduce the matter to some such phrase as this: "We are Sons of God by adoption through Christ."

#### I. WE ARE SONS OF GOD.

- (a) "We" look on God not as a tyrant or merely a lawgiver, but as a Father—"Our Father." "I will arise and go to my Father."  
 (b) "God" looks on us as His children. "Heirs indeed of God."

#### II. BY ADOPTION. Explain legal sense of adoption.

- (a) "We" are adopted into God's family! Is this possible since our nature is totally different from God's? Can a human being adopt into his family some being of a lower nature?  
 (b) "God" has effected this plan by the Incarnation of His Son.  
 "Deus qui humanæ" prayer of the Mass;  
 Our unity with Christ: Vine and branches;  
 Head and members.

#### III. THROUGH CHRIST.

- (a) "We" reach God through Christ:  
 Prayer: Per Dominum Nostrum J. C. the end of every prayer;  
 Grace: especially in the Holy Eucharist;  
 Sacrifice: The Mass—Christ's sacrifice the only one which pleases God.  
 (b) "God" reaches us through Christ:  
 Forgiveness of sin;  
 Love. "The Father loveth you because you have loved me";  
 Predestination "Whom God foreknew He predestined to be made conformable to the image of His Son."

Conclusion: I bow my knee to the God and Father of Our Lord Jesus  
Christ of whom all paternity in heaven and on earth is named.

One could multiply examples indefinitely, but enough has been said to show what is meant by "association of ideas" as an aid to memorizing sermon matter. I am perfectly sure that, among all the excellent sermons given in this REVIEW, that one offers most attraction which is arranged on a logical plan. One can take it in at a glance, and make the ideas one's own. The method certainly makes for short crisp sermons, which seem to be the ideal form of preaching in these days, and for eliminating the long rambling series of reflections—like Melchisedech, "without beginning and without end."



## BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

### The Sermon on the Mount

The Sermon on the Mount, as given in Matt., iv. 25—vii. 29,<sup>1</sup> is evidently intended by the evangelist to give a sketch or outline of a code of life-conduct for Christ's followers, the members of the Kingdom of Heaven. But it has also a more special or apologetic phase for the Jews, in so far as Christ is therein shown forth as fulfilling the Messiah's prophesied function of Legislator of the New Law. Moses had preëminently been the legislator for the Jews under the Ancient Dispensation. But already through Moses' mouth God had announced: "I will raise them up a prophet *like to thee*" (Deut., xviii. 18); that is, the New Dispensation, which shall supersede the Mosaic Code, will be inaugurated and published by One who shall parallel Moses in the legislative function. To demonstrate that Christ is indeed this prophet-legislator, paralleling Moses<sup>2</sup> in issuing a code of life-conduct, is probably the local, immediate, Jewish object of this portion of St. Matthew's gospel.

As the Mosaic Code had been a great advance over its contemporary Gentile legislative systems (compare the much earlier code of Hammurabi), so the Messiah's code was to be a great advance over the previous Jewish system. To contrast the Mosaic with the Christian Code, and to show that the latter is indeed not the destruction, but the sublimation of the former, is also an immediate object of St. Matthew's account. And as the two Codes differ, so also do their respective promulgations differ. All these contrasts are subtly intimated in the stage-setting of the promulgation as well as in the body of the Sermon on the Mount.

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<sup>1</sup> This paper aims to consider the Sermon on the Mount simply as the composite whole found in St. Matthew's Gospel. The writer is not here concerned with the question of its compilation by the hagiographer from divers discourses of Christ given at various times, nor with the question as to whether the Sermon on the Plain Place (Luke, vi. 17-49) is to be identified with the same occasion as the Sermon on the Mount. The divergent answers given to these questions do not affect the fact that, in the Matthean account, the Sermon on the Mount is a composition of deliberate unity directed to a specific purpose.

<sup>2</sup> To be remarked is the evangelist's note at the close: "The people were struck with His teaching, for He was teaching them as one having authority, and not as the scribes" (Matt., vii. 28-29; see also Mark, i. 22, and Luke, iv. 32).

## CONTRAST IN THE PROMULGATION OF THE

## CHRISTIAN CODE

## MOSAIC CODE

*Place*

Some easily sloping, low, verdure-clad Galilean hill, having fields and towns and perhaps Lake Genesareth in sight.

Mount Sinai, high, steep, rocky, forbidding and awful, lying amid the drear Arabian desert.

*Circumstances*

A fair late Spring day, with flowers blooming and birds flitting through the balmy air.—Christ descends from the higher knoll of Kurun Hattin to a level spot near the people.

Fierce flashes of fire, lightnings, rumbling thunder, earthquake, smoke, overhanging dark cloud, the sound of a great battle trumpet.—Yahweh remains remote from His people, on the almost inaccessible top of the mountain.

*Legislator*

God incarnate, all-merciful, with kindness and affability

*Himself speaks directly*

in charming human voice and in language intelligible to all men. Or perhaps the newly-chosen apostles are to be considered as mediators. They are common, unaristocratic, humble Galileans.

Yahweh as EL, the strong, strict, terrible, mighty, in the voice of a dreadful trumpet announces but the Ten Commandments directly Himself. For the most part He speaks to the people *indirectly*, through Moses, the feared leader and almost despot of his nation, "horned" with terrific glory, himself almost unapproachable.

*Audience*

A cosmopolitan crowd "from Galilee, and from Decapolis, and from Jerusalem, Judea, and the Transjordan" (Matt., iv. 25), "and the sea-coast both of Tyre and Sidon" (Luke, vi. 17). drawn by Christ's persuasive discourses and beneficent cures.

Only Jews, recently freed from slavery and drawn from Egypt almost by force.

All approach and crowd about Christ, so that the apostles form a bodyguard to protect Him from the throngs. These are "in admiration of His doctrine."—See also St. Paul's noting of contrast in Heb., xii. 18-28.

Dead-lines, cordons, are marked about Mount Sinai, and the people are forbidden under pain of death to approach the mountain whence Yahweh speaks. "Being terrified and struck with fear, they stood afar off, saying: ". . . Let not the Lord speak to us, lest we die" (Exod., xx. 18-19).

The Christian code is "written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tablets of the heart" (II Cor., iii. 3).

The Mosaic code was summarized on tables of stone (Exod., xxiv. 12, xxxi. 18).

*Execution*

When Christ "was come down from the mountain, great multitudes followed Him" (Matt., viii. 1). And from that time on ever-increasing numbers of

The Israelites, even whilst Moses is receiving the details of his code, say: "Arise, make us gods that may go before us" (Exod., xxxiii). "They have



men have tried their best to follow, and have succeeded in carrying out the Christian code in practical life.

The Christian code is applicable to all peoples, and has been in force universally ever since its promulgation.

quickly strayed from the way which thou hast shown them." And they "sat down to eat and drink, and they rose up to play."—And in their subsequent history the Israelites fell again and again from the ideals of the Mosaic Code.

The Mosaic code in its entirety never bound non-Hebrews, and was eventually to be abrogated, and has actually ceased to be practicable even for Jews.

The greatest contrasts, of course, occur between the contents themselves of the two Codes, Mosaic and Christian. These need be indicated but briefly. The Mosaic Code is basically but the clear setting down of merely natural principles of life-conduct, and their confirmation by a divine sanction: this sanction indeed is mainly natural (note the chastisement curses of Deut., xxviii. 15-68). The Mosaic Code aims to prescribe but little more than the absolutely *necessary* regulations for decent human life. It is designed to *enforce* an irreducible *minimum*.

On the contrary the Christian Code embodied in the Sermon on the Mount aims to *induce* to the practice of a *maximum* of excellence in life-conduct. It assumes as a foregone conclusion the observance of the natural law, and it insists on the extension of its practice also to the finer developments and conclusions, such as monogamy, purity of thought, etc. But, far above and beyond the natural law as summarized in the *commandments* of the decalog, the Christian Code sets up as ideals to be striven for the paradoxical *counsels*—purely supernatural principles of life-conduct on a plane far superior to that of nature and the world.

Moreover, the Commandments of the Old Law were and are always and habitually obligatory, because necessary. The counsels of the New Dispensation, although strenuously recommended, are not obligatory habitually, except for those who by reason of either special position of leadership in the hierarchy of the Kingdom of Heaven (bishops) or of a contract or vow (religious), are in the state of perfection. Of course, all members of the Kingdom of Heaven are exhorted and advised to fulfill the counsels in act.

Lastly, the bulk of the Old Law was made up of multitudinous exterior ritual observances and ceremonial precepts, not always in

themselves of practical value, but thrown about the Commandments as a hedge or bulwark which would first have to be broken through before the Commandments themselves might be violated. These ancient ceremonial precepts, whilst having no real sanctifying efficacy, nevertheless symbolically suggested the higher, supernatural plane upon which Israel as the divinely Chosen People was to live. They intimated to the thoughtful Jew a spiritual perfection which was never attained by those material-minded ones who could not see beneath the letter of the Law. Hence the Pharisees, with all their zeal for strict literal observance, involved themselves in ridiculous absurdities, and were largely led away from the divinely appointed goal of true Judaism. For, as St. Paul, master of the Law, later declared: "It is not he is a Jew that is so outwardly; nor is that circumcision which is outward in the flesh. But he is a Jew that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men but of God" (Rom., ii. 28-29). Therefore also were the Pharisaic practices continually combated by Christ, for they placed the accidents above the substance: they insisted upon the symbol, whilst neglecting the reality for which it was given.

The Sermon on the Mount, in contrast to the Law, is absolutely devoid of ritual precepts,<sup>3</sup> but is filled with counsels touching practical conduct in the realities of life. The higher, supernatural perfection is no longer distantly or symbolically hinted at for the thoughtful and reflective: no, the principles of truly supernatural conduct are plainly stated, not by *minima*, but by heroic *maxima* which may rarely be realized in human practice. And by this hyperbolic manner of statement was obviated any tendency to merely exterior, ritualistic observance of Christian perfection. For, such counsels as: "turn the other cheek" (Matt., v. 39), "pluck out the offending eye" (Matt., v. 29), "hand over also the cloak" (Matt., v. 40), could never be mistaken by a reasonable person for necessary actual practices, whilst nevertheless the inherent sublime lessons

<sup>3</sup> The absence of ceremonial precepts from the Sermon on the Mount cannot be urged against the ritual practice of the Church. For, ceremonial regulations have no more place in the Constitution of the Kingdom of Heaven than municipal market laws have in the Constitution of the United States, or rubrics of the missal and breviary in the Code of Canon Law. Each confines itself to its proper and distinctive field—the first, to essentials and necessities, and the second to accessories and complementaries *ad convenientiam servandam*.



of these hyperbolic and paradoxical *dicta* are plain to any common sensible mind.

Lastly, an important contrast between the Mosaic Code and that of the Sermon on the Mount is to be noted in the presupposed condition of those for whom respectively the two systems were given. Incidentally, one may remark here in the actual execution the verity of the venerable scholastic axiom: *Quidquid recipitur, ad modum recipientis recipitur*. St. Augustine says (*Præf. in Epist. ad Galatas*): "God had imposed the burdens of the Law *non iustitiæ servientibus sed peccato*, giving a righteous Law to unrighteous men, rather in order to make plain to them their sins, than to remit the latter." The Law of Faith, on the other hand, was intended for just men, to make them even more just, in fact, perfectly conformed to the divine plan of the universe. "I am come," said Christ, "that they may have Life, and may have it more abundantly."

#### THE CONSTITUTION OF THE KINGDOM OF HEAVEN

As the Mosaic Code was the basic law of the Jewish nation identified with the Synagogue or the Kingdom of David, so the Sermon on the Mount is best conceived as forming the Constitution of the Kingdom of God, which is the Church. The Mosaic Code primarily and principally was *negative*, pointing out what those under its régime *must not do* lest they be found in disharmony with God's plan for the world. The Constitution of the Kingdom of Heaven, on the other hand, presupposes in its followers this basic harmony, and is chiefly *positive*, showing the children of God how they *may best attain* ultimate and complete harmony with the divine universe-plan, and thus "be perfect" as their "heavenly Father is perfect" (Matt., v. 48). That is why the Old Law, which "brought nothing to perfection," is marked by the Commandments; the New and "perfect Law of liberty" (James, i. 25) by the Counsels. That is also why Christ, when asked by the young man: "What shall I do that I may have life everlasting?" replied, assuming that the query was concerning the absolute essentials of human conduct: "If thou wilt enter into life, keep the Commandments." But when the young man asserted that he had already fulfilled this minimum requirement, and expressed a willingness to do "what was yet wanting" to him, Jesus added: "One thing is yet wanting to thee: if thou

wilt *be perfect*, go, sell all thou hast and give it to the poor (upon which thou wilt have treasure in Heaven), and come, follow Me" (Matt., xix. 16-22; Mark, x, 17; Luke, xviii. 18-23). To the keeping of the Commandments contained in the Mosaic Law is to be superadded for perfection the observance of the positive counsels contained in the Constitution of the Kingdom of Heaven.

The Sermon on the Mount, considered as the Constitution of the Kingdom of Heaven, may be divided into three major parts: (A) the Exordium (Matt., v. 3-16), stating the purpose and summarizing the principles of the New Law in the Beatitudes, and outlining the functions of its chief officers; (B) the Body of the Christian Code (Matt., v. 17—vii. 12), applied to various exemplifying acts and circumstances; (C) Conclusion, warning against false systems and giving a test of discernment, closing with an exhortation for each man to build his House of Life after the plan outlined, thereby founding it upon a rock, permanent and indestructible.

#### FIRST SECTION: THE BEATITUDES

Happiness, blessedness, is the goal of every man's earthly striving, the end-object of all his life-conduct. Many and various are the means used to attain this goal. Under the Old Law the Decalog of Commandments had been content to *forbid* certain roads, as being destructive of human happiness. In the New Law the Beatitudes point out the best roads to be followed, roads moreover often passed by or avoided because they are mistakenly conceived by men, on superficial view, to lead to unhappiness. For, as the Body of the Constitution closes, "broad is the way that leadeth to destruction, and many there are who go in thereat," but "strait is the way that leadeth to Life, and few there are who find it" (Matt., vii. 13-14).

The Decalog principles are given mostly in imperative and negative form: "Thou shalt not . . ." The basic principles of the Kingdom of Heaven are given in positive and allicient, persuasive and attractive form: "Blessed are the meek. . . . Blessed are they that mourn. . . ." And the Beatitudes are indeed paradoxical, for they promise happiness as the result of courses of thought and action which the world constantly associates with at least lack of enjoyment, if not even positive suffering. But, on the other hand, the Beatitudes are most practical, because in suffering



and denial this earth abounds—and these are now shown to be indeed means ready at hand for every man to attain true happiness. From the dull ores of life's commonplace facts man is shown how to extract by the fires of suffering and self-denial the pure gold of genuine happiness.

After the Beatitudes come special directions for those who are to be officers and leaders in the Kingdom of Heaven, comparable to the priests and prophets of the Old Law (Matt., v. 11-16). "You are the salt of the earth . . . the light of the world." They first and foremost must be thoroughly imbued with and practise its supernatural principles, for to them shall all the rest look for guidance.

### SUBLIMATION OF THE OLD LAW

Next the divine Legislator prefaces the body of His Code by showing that it implies not a destruction, but indeed a sublimation of the Ancient Law given formerly to the world in its infancy (Matt., v. 17-47): "Do not think that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill." Christ instances six particular cases of the Mosaic Code wherein His own is seen to carry out the earlier principles to ultimate perfection. These cases are marked by the recurrence of the contrasting phraseology: "You have heard that it was said to them of old . . . But I say to you . . ." Thus, (1) the ancient prohibition of murder is sublimated to include any offense, even trivial, against one's neighbor; (2) the ancient prohibition of adultery is made to cover even lustful thoughts and desires; (3) the permission of polygamous marriage is abolished, and the original absolute monogamy restored in its place; (4) the prohibition of perjury is extended to cover all useless swearing; (5) the *lex talionis* is sublimated into the return of good for evil, and (6) this is not to be restricted in application to those alone who are members of the Kingdom, "your brethren," but is to be extended to all men.

### SECOND SECTION: BODY OF THE CHRISTIAN CODE

With Matt., v. 48: "Be ye therefore perfect, as also your Heavenly Father is perfect," begins the Christian Code proper. The section Matt., vi. 1-18, outlines the elevated ideals which are to guide the members of God's Kingdom—the Christian commonwealth—in

their *external good acts*. Sincerity and genuineness, not outward appearance and ostentation, are to mark Christ's followers, in contrast with the hypocritical apparent righteousness of those "whited sepulchers," the Pharisees, then dominant in Israel. This genuineness of virtue is insisted upon particularly for acts of almsgiving, prayer, forgiving of offenses, and fasting (Matt., vi. 2-18).

The next section (Matt., vi. 19-34) outlines the attitude prescribed to be maintained by the members of the Christian supernatural commonwealth towards *temporal goods*, including their own body and its health. Christ's followers are, first of all, not to make the acquisition of wealth the end-object of their life; they are rather to seek to amass imperishable treasures (Matt., vi. 19-21). They are in all things to observe the proper order in the relative evaluation of temporal goods from the standpoint of the supernatural. To harmonize themselves with the latter, is to be their constant striving. Hence, if their spiritual keenness of vision, of appreciation of true values, is allowed to be dulled by passion, which puts an earthly good or pleasure before a heavenly one, their whole lives will become "darksome," out of harmony with realities and God's plan (Matt., vi. 22-23). But, if the Christian's constant effort is to live according to God's design and will, then even apparent mischances and falls will develop into greater goods. For, "all things work out unto good to those who profess to be saints."

Against this demand for exclusive devotion of man's faculties and acts to the supernatural life, the suggestion might be brought: Could not one compromise between the ideals of the supernatural order and the attractions of the natural, not offending against the former, yet enjoying also the latter? The feasibility of this compromise system is strikingly negated by the parable that no slave can give his services satisfactorily to two masters at the same time (Matt., vi. 24). Again, an objector might raise the difficulty: But, a man *has* to entangle himself with the goods of this world: at least he must provide food and clothing for himself and those dependent on him. Christ answers this specious argument by pointing out that, in the final analysis, even food and clothing, life and health, are dependent upon another factor, and therefore not invariably and surely derivable from man's efforts in the material order. The factor which worldlings call chance or environment or luck, but



which Christ's followers recognize as divine Providence, after all is the ultimate determinant in these matters. So, if one *has eventually* to trust Providence always, why not trust God entirely? (Matt., vi. 25-34). A man will not err, consequently, in directing all his activities according to supernatural principles. For, in return, God will see to it that he is not hampered by lack of the necessary natural goods: "Seek ye first the Kingdom of God and His justice and all these other things shall be added unto you."

In regard to the Christian's attitude toward his fellows, besides the improvements noted previously in the sublimation of the Mosaic Code, Christ adds supplementarily the supreme ideal of charitable judgment of one's neighbor, insisting also upon self-correction before one attempts to amend the conduct of others (Matt., vii. 1-5). However, this consideration of one's neighbor is not to be carried to sentimental excess. Whilst Christians are to give non-Christians the benefit of all good-will, nevertheless it would be imprudent to force upon the latter the treasures of Christianity, which they in their ignorance or prejudice had not as yet learned to appreciate. Pearls are not to be cast before swine (Matt., vii. 6).

Finally, Christ's followers are assured that their petitions will always be answered by their Heavenly Father; that, if what has been outlined in this new Christian Code seems difficult of realization, they have in prayer a practically omnipotent source of power by which all that is counseled may be infallibly brought about (Matt., vii. 7-11). The Golden Rule closes the body of the Christian Code, summing up the proper relationship in practice of Christ's followers toward their fellows.

### THIRD SECTION: CONCLUSION

The summary of the Law of Perfection has been given. Is it difficult? Yes. Christ does not deny this. But He calls attention to the respective results of its observance or neglect. The easy way in the end produces pain, but the difficult way and the narrow gate lead unto everlasting Life (Matt., vii. 13-14).

But numerous other men besides Christ have and shall set themselves up as teachers and leaders of mankind, to promulgate systems for the attaining of happiness and perfection. How shall it be known which of all systems and teachers is true? Christ gives a

test which is as simple as it is infallible. "By their fruits ye shall know them" (Matt., vii. 15-23). Its eventual practical developments and results are the unmistakable test of any religious system, as of any earthly plan or theory whatever. The leafage and blossoming of a tree may appear fair: so also may a false system give fair promise at its beginnings and for many years. But time will tell. When the season comes for gathering the ultimate conclusions of its principles, it will quickly be proved either barren or bad, and presently it will wither away (Matt., xxi. 17-19; Mark, xi. 12-14).

The Sermon on the Mount concludes with Christ's exhortation to every man to use it as the plan and foundation upon which to build his House of Life (Matt., vii. 24-27). It may be easier to sprawl a low edifice of personal life-conduct over the smooth but shifting sands of worldly, material principles, but it is far safer and nobler to make it to tower heavenward upon the difficult but aspiring and immovable crags of the supernatural. To be real, happiness, the goal of man's life and the first-named object of the Sermon on the Mount, must be permanent, lasting even unto eternity. To show man how to attain this happiness in the best and most perfect manner, is the purpose of the Constitution of the Kingdom of Heaven.



# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

## Infinite Goodness and Infinite Love. II.

QUIS UT DEUS?

No created mind can ever form an adequate idea of any of God's attributes, for they are all infinite. Even the Saints have failed to realize the extent of His goodness and the boundlessness of His charity. Yet, so long as life lasts, we may be continually increasing our knowledge and gaining a more worthy estimate of the divine perfections, provided that we take the trouble to exercise our faculties and to reflect upon the great truths of faith that manifest and indicate them.

Above all things we should familiarize ourselves with doctrines which show forth and prove God's love. And why? Well, because it is the very nature of love to excite love. We are naturally led to love those who love us. And the more fully we realize the greatness, we might almost say (if we may do so without disrespect) the *extravagance* of God's love of us, the more ardently shall we be stirred to love God in return.

No words are strong enough to express the immense importance of any increase in our love of God. Let us never forget that love is the very *measure of perfection*. Our position in Heaven, if ever we are fortunate enough to get there, will be determined, not by the severity of our mortifications, nor by the length of our prayers, nor by the extent of our alms, nor by any thing else but by the degree of our love of God. Whosoever loved God most on earth, will have the highest place in Heaven for all eternity. The lowest place will be assigned to the soul who loved God least. Those who loved Him not at all, will of course find no place for themselves in God's glorious kingdom.

How truly and yet how simply the holy hermit, R. Rolle of Hampole, speaks when he declares: "Non enim qui magna et multa agit magnus est, sed qui multum diligit Christum hic magnus est et Dei dilectus. . . . Quia non facientibus sed diligentibus Deum est abundantia celestis coronæ" (*Incendium Amoris*, 194).

Bishop Ullathorne (*Ecclesiastical Discourses*, 117) makes a similar statement: "The perfection of sanctity is measured by the degree of charity." All spiritual writers teach the same truth. Thus, Dr. Challoner (*Meditation on the Assumption of Our Lady*, 536) makes the following observation: "What brought this ever-blessed Virgin to this supereminent glory? . . . It was principally her supereminent love, for the degree of the enjoyment of God in His eternal glory is ever proportioned to the degree of our love of God in this mortal life." If the reader prefers to hear a great theologian, let him listen to the following: "Perfectio vitæ nostræ in charitate fundatur, dicente S. Thoma: Et ideo *secundum charitatem* attenditur simpliciter perfectio christianæ vitæ, sed secundum alias virtutes secundum quid" (II-II, Q. 184, a. 2, ad 2). We might cite many other authorities, but let us end by a quotation from the great Saint, Albertus Magnus: "Ad summam beatitudinem quis pervenire non potest, nisi amore et desiderio provocante. Ipse enim *amor est vita animæ*, vestis nuptialis, et perfectio ipsius, in quo omnis lex et Prophetæ, et Domini edictum pendet. Unde Apostolus ad Romanos (xiii. 10): 'Plenitudo legis est dilectio.' Et prima ad Timotheum (i. 5): 'Finis præcepti est charitas'" (De adhærendo Deo, 43-44).

The paramount importance of increasing our love of God, since love is the very measure of perfection, will undoubtedly move us to make use of the means. Now, one of the greatest and most obvious is to dwell lovingly and steadfastly on the wonderful way in which God manifests His love for us. The more vividly we realize both the value and the number of His benefits, the more strongly shall we be filled with feelings of gratitude and love. One of the most stupendous and wondrous manifestations of God's boundless love—far transcending anything that the most exuberant fancy could have imagined—is found in the institution of the Blessed Sacrament.

Custom and familiarity have done so much to dull and deaden our appreciation of this unparalleled act of divine condescension (as they do, of all else), that we do not estimate it at all as we should.

If we had lived in darkness all our lives long and had never known any more brilliant light than that of the stars, how stirred and startled we should be, how beside ourselves, and how overflow-

ing with amazement and admiration, if one morning the sun were to rise suddenly *for the first time* in all its matchless glory, to flood the earth with its dazzling light, and to reveal to our bewildered gaze the beauties of land, and sea, and sky! But because it does this every day, and rises every morning without fail, we think nothing of it, and take it all as a matter of course.

Similarly if, but once in a hundred years or even but once in each man's lifetime, God undertook to give us His Sacred Body to eat and His Precious Blood to drink, how much more highly should we prize the gift and how much more moved we should be!

If we may speak in a human way, it would seem that God's love of us is so intense that He had to solve a difficulty. It was decreed that we were to be put upon our trial, and not enter into the joys of Heaven at once, but to qualify ourselves for them first. Yet He wished to be closely united with us, and to be our intimate companion *without delay*. So He devises a plan whereby He may accomplish this, while still leaving us without the actual enjoyment of Heaven. In a word, by Holy Communion, He really gives us Heaven at once, but in such a way as not to interfere with our state of trial. In Holy Communion, we may truly be said to possess Heaven without perceiving it—or, at all events, without sensibly enjoying it. For, what in sober truth is the difference between Heaven, on the one hand, and Holy Communion, on the other? Heaven is nothing more essentially than the presence and possession of God, and in Holy Communion God verily gives Himself to the soul of the devout communicant—Body, Soul and Divinity. The one and only difference is that in the one case God comes in a hidden and invisible manner, whereas in the other He comes openly and manifestly, so that the soul can actually gaze upon His infinite Beauty, and become entranced and overjoyed by realizing what it is that it possesses. It is a wonderful, yet an undeniable fact that we have in Holy Communion absolutely everything that constitutes the essential joy of Heaven. We have closely united with us the Divinity or God Himself—Father, Son and Holy Ghost, the adorable Soul of the God-made-man and His glorified Body—not once or twice during our earthly pilgrimage, but day by day so long as life lasts.

These daily visits of the Eternal and Infinite God to every soul



that likes to avail itself of the opportunities at its disposal, are one of the most marvelous and most sublime tokens of love that God could give us. Could there be a greater?

It is not merely the frequency, but perhaps still more the astonishing intimacy of these constant visits that almost bewilders and stuns us. When we reflect who God is, and consider His exalted and dread Majesty, a mere look from Him, a single word, or simple admission into His presence, would seem to be all too much. But, in the Adorable Sacrament of the Altar, He enters into the most intimate recesses of our hearts: He draws closer to us than friend to friend, than mother to child, than the bridegroom to his bride. He becomes our food and nourishment, our strength and our life. "In this Sacrament, worthily received," writes Bishop Hedley, "the holy and powerful personality of Jesus comes into contact with the being of a man, into a nearness that did not exist before. It is a contact of power or of virtue, in the scholastic phrase: faculty affects faculty: intellect affects intellect: will touches will: holiness seeks room for itself: humility and obedience flow in like a tide: love and piety penetrate like the morning light. Christ is in us like a diffused aroma, influencing, bracing, intensifying, sanctifying all the springs of spiritual life, and even natural life" (*A Spiritual Retreat*, 135).

This is but one of the many manifestations of God's immense love. To realize His love as we ought, we should consider them all in detail, and pass them slowly in review, one by one. But, as that would fill a great volume we must entrust the profitable task to the zeal and the industry of the reader. Passing by other striking proofs of God's love, we must here satisfy ourselves with merely pointing to one other, though perhaps the most splendid and magnificent. We refer to the sublime and supremely glorious end, for which God has destined us.

There are countless different ways in which God might have rewarded us for serving Him and keeping His commandments. In fact, our supreme end might not have been supernatural at all. But God has chosen to create us for the very highest and most exalted possible—for an end so superb and so inconceivably magnificent as to be naturally absolutely out of our reach, and unattainable by any efforts of our own. Nothing that man, *left to himself*, could

do or suffer could ever deserve it. In fact, it is so stupendous that there is no sort of proportion between man's natural merits and the rewards prepared for him by the goodness and the munificence of God. No human mind can so much as form an idea of their value. Even St. Paul himself can tell us nothing, though he had been given some momentary experience of what they are, when he was caught up into the third heavens. All he is able to say, though speaking under inspiration, is that "eye hath not seen, that ear hath not heard, and that it hath not entered into the mind of man even to conceive what God has prepared for those who love Him."

To know that such an unutterably sublime destiny really awaits us at the end of a short earthly life of trial and temptation safely passed, seems almost too good to be true. The prospect almost takes our breath away, and indicates a goodness and a generosity on the part of God that is far too deep for words, and far beyond the mind to conceive or fathom. For, although we shall certainly have the same body and the same soul in that future abode, yet they will both be so changed and transformed and beautified that, while realizing that we are indeed the same person, we shall feel quite other beings. It will be almost as though we had been recreated and immeasurably improved and changed, and endowed with faculties and powers far beyond anything we can now imagine. How delighted we were, as small children, to listen to the wondrous effects of a fairy's wand, as we followed with breathless interest the wonders that it wrought. How we rejoiced, for instance, to contemplate poor ill-used Cinderella, a despised household drudge, ragged and dirty, and lying neglected in the back scullery being suddenly transformed by the magic of a fairy's wand into the most lovely of princesses, clothed with the costliest garments and dazzling with diamonds and precious stones, and with the noblest prince in the land imploring her hand. Yet this imaginary transformation is *nothing at all* compared to the transformations that are really to take place, when the just man enters upon his own in the celestial mansions above. In sooth, what we are promised in Heaven is so wonderful, and so delightful, so mysterious, and at the same time so exquisitely attractive, and let me add so very soon to be experienced (at all events, so far as the soul is concerned), that it is exceedingly difficult to understand how so many even of those who believe should

seem so extraordinarily apathetic, and should think so seldom about it. God might have decided to reward us by giving each of the saved a thousand or more beautiful worlds to rule over. But, that would not have satisfied His love, so He resolved to be infinitely more generous, and to give us nothing earthly, nothing limited, nothing created, nothing temporal—nothing less than Himself. “I am thy Reward exceeding great” (Gen., xv. 1). This gift is so absolutely unique, so utterly beyond price, and so infinite *in se*, that we may declare without any exaggeration and with absolute truth that (1) although God is infinitely powerful, He is unable to give us anything greater; (2) though infinitely rich, He does not possess anything more priceless; and (3) though infinite in wisdom, He knows of nothing more joy-giving and desirable.

Did we but know and realize the happiness of Heaven now, as the Saints above know it, and were we then to be given our choice, we would infinitely rather experience its delights even were it but for one full minute, than swim in an ocean of worldly delights for a thousand years. This stands to reason, for there is no comparison, and there can be no comparison whatever between all created joys of earth, however intense and alluring, and however many times multiplied and united in one individual, on the one hand, and the joy arising from the possession and enjoyment of the uncreated and infinite God, on the other. Once you can get infinite Beauty into one scale of the balance, you may continue to add weight after weight to the other scale, but you will never weigh it down, or even secure an even balance. The infinite must ever be incomparably beyond the finite.

Most mercifully, God has in pity withheld from us the adequate knowledge of those celestial joys, for, did we fully understand them, the knowledge would not only cause us to lose all interest in the things of time, and make it quite impossible to pay proper attention to the duties of our earthly life, but it would fill and flood our whole being with such an insatiable and irresistible longing for our home above that we should be inconsolable, and would suffer a continuous agony, such as would beggar all description, and be comparable only to the agony of a lost soul. The agony of a lost soul is, of course, immeasurably worse, because the separation from God, the Infinite Good, is eternal and without remedy, whereas the soul still on earth



and in the body would know that his separation need be but temporary. Yet, while it lasted, the agony would be akin to that of a lost soul, and dreadful beyond words.

Surely, no one can dwell on the limitless goodness of God in thus preparing such a glorious future for every faithful soul whom He has created, without his whole heart being set on fire with transports of gratitude and love. This would be true even though the reward were to last for but a limited time, but it becomes infinitely more so, when the devout soul goes on to reflect that it is to last so long as God Himself shall last, that is to say, for ever and for ever. Well may we understand what we read in the life of St. Teresa, namely that while assisting at holy Mass, when she heard the choir sing the words of the Credo: "*Cujus regni non erit finis*," she was wont to fall into an ecstasy, and lose all consciousness of sublunary things, so greatly was she moved by the thought.

Kings and emperors and the great ones of this world deem themselves fortunate if they can rule and reign over a few miles of this miserable earth for a brief space, but when God crowns a faithful soul, that has conquered the devil, the world and the flesh, and raises it to kingly dignity, He sets it on a throne of indescribable glory, to reign, not for a few years, nor even for a few hundred centuries, but for the whole of an endless eternity. By these and like considerations, we should seek to enkindle a more burning love of God in our tepid hearts.

The vital importance of this cannot be overstated, and for this simple reason—because, as we have already said and now repeat, the measure of our love of God while on earth will be the measure of our reward in Heaven. This truth is well expressed by the well-known Père Grou, S.J., in the following words: "The rank, the riches, and the various degrees of the Blessed depend only on the degree of love that each one has reached here below, for there will be no other distinction among the saved in Heaven, except only that founded on the different degrees of love, to which they attained on earth" (The Love of God, 92).

So soon as a soul departs from this life, and comes into the unveiled presence of God (purified, we are supposing, from all sin), it finds itself within the overpowering attraction of His goodness and beauty. No magnet ever attracted a piece of steel with any-

thing like the irresistible force with which God attracts the soul. No one gazing upon His infinite perfections can resist the impulse to fly towards Him, or restrain the ardor of its longing to be united with the supreme Source of all good.

This ought to be self-evident to the meanest capacity, for it is a well-known law of our nature that our soul is drawn and influenced by goodness. Let us pause for a moment to consider that our human will has been so formed by God that it is always and necessarily seeking after that which is good, or at all events after that which (whether good or bad) presents *itself under the appearance of good*. As all philosophers teach, the will is so constructed that it cannot possibly be attracted by evil, *considered as evil*, but only in so far as it assumes the appearance of good. Before evil can move the will to desire it, it is absolutely necessary that it should assume at least the outward guise of good. In short, the will naturally and necessarily seeks the good and *only* the good, so that evil has no chance whatever of being sought after, until and unless it first clothes itself with the livery of the good. It is only by a system of camouflage that the devil, who is an adept in deceit, can ever win over the human will to choose evil, instead of good.

If we will only reflect upon that undeniable truth, we may perhaps form a more accurate idea of the irresistible attraction of God, the eternal and infinite Goodness, so soon as the soul is permitted to gaze upon Him in all His unveiled majesty.

## THE CHURCH AND A LIVING WAGE

By JOHN A. O'BRIEN, PH.D.

It is to the eternal credit and glory of the Catholic Church that she does not proclaim a commandment, such as "Thou shalt not steal," and allow it to remain suspended in the clear blue as a beautiful abstraction. She gives it life and flesh and blood and meaning by applying it to the concrete conditions of modern life. It would be far easier simply to proclaim a principle and then rest in snug comfort upon its unchanging validity. But, while principles do not change, the conditions of social, economic and industrial life change so radically as to render the application of principles uncertain and obscure.

In order, therefore, that no one might be mistaken in regard to his rights or duties, the Church braves the quicksands of a changing order, and treads among the pitfalls of complex industrial arrangements, and wrestles with the baffling fugitiveness of shifting economic values, to translate this age-old precept of justice into the living language of to-day. Into its lungs she breathes the breath of the twentieth century. Its heartstrings she makes responsive to all the currents of modern thought. Its tongue she makes to speak in a voice intelligible alike to the great captain of industry, to the lowly toiler in the sweatshop, to the great cornerer of the world's markets, and to the humble peasant in the field. Across the horizon of our complex industrial life she emblazons the precept of economic justice as a great rainbow in the sky—a rainbow of hope to the poor, the oppressed and the downtrodden everywhere.

The Socialist has been fond of pointing to the wealthy Christian, going to church on Sunday, sanctimoniously dropping his dole in the collection box, while on the six remaining days of the week he drives his workers in the sweatshop through a ten-hour day, and then pays them less than a decent living wage. There is a great deal of truth in the picture. Socialism deserves credit for its ceaseless emphasis upon much of the economic injustice in modern industry. Whatever adherence Socialism has gained, it has gained because of this thread of truth, running through a system in which there is much error and over-emphasis. The best method of combating Socialism



is by removing the industrial ills, the ground upon which Socialism stands as a protest.

#### THE MEANING OF A LIVING WAGE

The Catholic Church teaches that the above-described capitalist is guilty of injustice as flagrant and as real, though not as open, as the highway robber, who deprives a passer-by of his pocket-book at the point of a revolver. The Catholic Church declares that every worker is entitled to a family living wage. But what is a living wage? It is a wage sufficient to maintain the worker and his family in decent, reasonable, frugal comfort. It must do more than supply the bare necessities of life. It must enable him to live as a human being, not simply as an animal or as an instrument of production. It must provide all the food, clothing, shelter, and medical care necessary for his family. It must enable him to educate his children—to at least the high school. It must provide suitable housing comforts, where the health and morals of the family will not be subjected to great dangers. It must supply opportunities for religious worship, social intercourse, wholesome recreation, and allow some leisure for gaining an insight into, and an appreciation of the beauties of literature, art, culture, and civilization. Below this level, we cannot believe that Almighty God wishes any human being to be crowded.

Up until a few years ago the conception that prevailed throughout modern industry was that freedom of contract was the determinant of its justice and fairness. Under this theory, no matter how low the wages offered by the employer, they were considered fair and just if accepted by the worker. In other words, any agreement freely made between the two parties was considered a just one, on the grounds of the consent freely given.

It remained for Pope Leo XIII to point out, in his famous Encyclical on the Conditions of Labor, that freedom of contract is not always a guarantee of economic justice, because there is, he says, "*a dictate of nature more ancient and more imperious than any bargain between man and man, namely, that the remuneration of the worker should be sufficient to enable him to live in reasonable and frugal comfort.*" Applying this principle to modern industry, Pope Leo continues: "If through necessity or fear of a worse evil, the worker accepts less than this measure of remuneration, he is the

victim of force and injustice." This has been termed the most famous and farreaching pronouncement ever made on the subject of industrial justice. It established in the mind of the Christian world the fact that a living wage is a natural, inalienable right of every toiler. It has been hailed by the toiling masses everywhere as their Magna Charta, their Bill of Rights.

#### MANY WAGE CONTRACTS ARE NOT FREE

When held up to the white light of this searching analysis, it will be found that many wage contracts are really not free. Thus, when a man seeking employment goes to the head of the steel mills, and is offered (say) \$2.80 a day, he may not be free to decline it. Why? Because, if no other job is available, his refusal would mean starvation for himself and his family. Hence, though he may say: "All right, I'll take it," and go ahead to toil for that niggardly pittance, he is really coerced through necessity or fear of a worse evil (starvation), and is the victim of force and injustice. The man who hides behind the complex bulwark of modern industry, and, pocketing huge profits, offers less than a decent wage to a worker, who is compelled to accept to keep from starving, is guilty of injustice in the eyes of Almighty God, as truly as the highway robber who takes your pocket-book at the point of a gleaming pistol.

Sometimes employers reply to the protests of workers against excessively low wages: "If you don't like the wages, don't take the job; you are free to decide." To men who must work to live, there is in that remark all the grim cruel humor that there is in the utterance of the highway robber, who points the gun in your face and says: "Your money or your life; you are free to decide." That is the kind of freedom possessed by innumerable toilers to-day.

One is not apt to realize the cruel injustice inflicted upon many workers by the greed of employers until he comes in contact with concrete cases. Half of the world does not know how the other half lives. There is much truth in the remark of Bernard Shaw that the chief trouble with the poor is their poverty. Not long ago a man getting \$2.90 a day, was telling me how difficult it was to provide properly for his family—to supply them with enough bread and butter and clothing, to say nothing of medical and dental care

or the higher things of life. "Father," he said, "they need so much more, but I am unable to supply it."

#### UNORGANIZED ARE VICTIMS OF INJUSTICE

Go through the lower East Side of New York City, and see the squalor and poverty of the hundreds of thousands, living almost like flies in crowded tenement houses, without proper light or air—children whose only recreation is found in the street. In one tenement room on a rainy night this summer I saw more than a hundred men huddled together on the bare floor with newspapers for pillows—crowded down below the human deadline, where the beauty and sunshine of God's universe were as unreal as ghosts in a dream. In all our great industrial centers, there are great toiling masses, wearing their lives out amid the din and dust of the factories, who are not receiving a full living wage. Even in the West, men who spend their days in the midnight blackness of the mines, are cooped with their families in rude little houses that look like cigar-boxes, and stand out as scars on the beauty of nature's hill-sides. In the judgment of impartial students, the majority of the unorganized and non-unionized toilers to-day are receiving less than a full living wage.

When Edwin Markham gazed upon Millet's famous painting, "The Man With A Hoe," portraying a peasant in the fields, he penned those eloquent lines which reveal the tragedy of a life from which the sunshine of art and culture has been barred by the grinding necessity of ceaseless toil. Ten years ago I read them, carved on the wall of a building at the University of California. Well might they be carved into the industrial thinking of our day:

Bowed by the weight of centuries he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not and that never hopes,  
Stolid and stunned, a brother to the ox?

What gulfs between him and the seraphim!  
Slave of the wheel of labor, what to him  
Are Plato and the swing of Pleiades?  
What the long reaches of the peaks of song,  
The rift of dawn, the reddening of the rose?  
Through this dread shape the suffering ages look;



Time's tragedy is in that aching stoop;  
Through this dread shape humanity betrayed,  
Plundered, profaned, and disinherited,  
Cries protest to the judges of the world,  
A protest that is also prophecy.

Centuries ago Christ said: "I have compassion on the multitude," as He fed them in the wilderness. Like her Divine Founder, the Church stands out to-day as the great friend of the toiling masses, the protector of the oppressed, the champion of the down-trodden. She insists upon full economic justice to the employer and the employee. Before the eyes of a world groping in the dawn of a new industrial order, she holds aloft the torch of justice. Across the horizon of human life she emblazons, as a rainbow in the sky, the gospel of a living wage, of economic plenty, and social happiness for every toiler under the sun. Into the ears of the profiteer and the oppressors of labor, she burns anew the scorching words of St. James: "Behold the hire of the laborers who have reaped down your fields, which by fraud hath been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of Sabaoth."

# THE DIVINE OFFICE

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

## The Little Hours

### I. PRIME

The Little Hours, or the Day Hours, are thus called because they are a good deal shorter than the Hours of the night (Lauds and Vespers, the major portions of the Divine Office), nor are they celebrated, even on feast days, with the external solemnity that is given to the others. The very names of these Offices, Prime, Terce, Sext, None, take us back in mind to the division of time in use with the Romans, and the ancients generally. The day, as well as the night, was divided into twelve "hours": *Nonne duodecim sunt horæ diei?* our Lord said to His Apostles (John, xi. 9). These twelve "hours" included the whole duration of daylight, from dawn to dusk. They were, consequently, of varying length during the summer and the winter months. Again these twelve "hours" were grouped under four sections of three hours each, and each section, or division, was called by the name of the hour at which it began; thus, from six until nine in the morning was *Prima Hora*; from nine until noon was *Hora tertia*. In no case were these divisions very clearly marked off from each other.

The liturgical Hours of Prime, Terce, Sext and None were instituted for the purpose of sanctifying each part, or section, of the day. Prime, however, was intended from the first as a liturgical and corporate morning prayer, by which we offer and dedicate all the hours of the day to the service and glory of God. The institution of Prime—also that of Complin—is of more recent date than that of the other three Little Hours. Its origin is purely monastic and it owes its spread to the rapidly increasing number of monasteries in the fourth century.

The first authentic mention of a specific liturgical Hour of Prayer in the early morning, wholly distinct from either Matins or Lauds, is to be found in Cassian. This writer says that "*Matutina*, which we call *Primæ horæ solemnitatem*, has not come down to us from our forefathers, but originated in our own times." It appears that

in the monastery of Bethlehem the monks were allowed to retire and take their ease for a while, when the long and exhausting night Offices were ended. Some of them, however, yielded too completely to their natural weariness and indulged in prolonged slumbers. To remedy such a shocking state of things, a new Office was devised so as to compel both the drowsy and the wakeful to appear once more in church between the end of Lauds and the Hour of Terce.

St. Benedict introduced Prime in his scheme of the Divine Office. It is one of the seven Hours in which the Monk sings the praises of his God, and it helps the fervent soul to carry out what has been the practice of the Psalmist: "Septies in die laudem dixi tibi" (Ps. cxviii.). "At these hours, therefore, let us sing the praises of our Creator for the judgments of His justice: that is, at Lauds, Prime, Terce, Sext, None, Vespers and Complin, and at night let us arise to praise Him" (*Regula* xvi). Here, as elsewhere, the holy legislator is nothing if not clear and explicit. Every element of the Hour is specified. "Prime consists of three psalms, each with its doxology. The hymn of the Hour follows immediately upon the verse *Deus in adjutorium meum intende*. After the psalms there follows a lesson, a verse, *Kyrie eleison*, and the collect." St. Benedict adds: "et missæ sint." By this most commentators understand what we call a collect—but the words may also signify that, after the litany (viz., *Kyrie eleison*), the Lord's Prayer was recited, whereupon the Office was at an end.

Cassian describes with plentiful and quaint detail how the Office was celebrated in the monasteries of Egypt. Not only at the end of the Hour, but likewise after every psalm, one of the monks (generally a priest) or the Abbot *collected* or gathered together and uttered in the name of all the sentiments aroused by the psalm. The most strict silence was then enjoined, and so it came about that, though there was a great crowd of brethren assembled in church, the visitor yet had the impression of being all alone. Let me give Cassian's words, whilst leaving them discreetly in Latin: "Cum consummatur oratio, in qua non sputum emittitur, non excreatio emittitur [sneezing?], non tussis intersonat, non oscitatio somnolenta, dissutis malis et hiantibus, trahitur, nulli gemitus, nulla suspiria . . . nulla vox, absque sacerdotis precem concludentis, auditur" (Migne, *Patrol. Lat.*, XLIX, 98).



These details are not without their interest, for the obvious inference is that men were only human, even in those days of extraordinary fervor. It is evident that the eager ones set the pace; but there were stragglers also, who lagged behind and needed the strictness of the rule to keep them to the duties which they had undertaken.

Prime is, therefore, a second, less solemn morning prayer, destined to sanctify the work of the day. When we devoutly recite this Hour, we imitate our divine Lord, of whom St. Mark relates that "rising very early, going out [of Capharnaum] He went into a desert place, and there He prayed" (Mark, i. 35).

The ordering of Prime, as made by St. Benedict, is substantially the same as that of our modern Breviary, except as regards the psalms which, since the reform of Pius X, change with every succeeding day, thus introducing variety and increased interest into our official morning prayer.

Prime is always preceded by the silent recitation of *Pater, Ave* and *Credo*. After the invocation *Deus in adjutorium*, the joyful strophes of a hymn give worthy utterance to the sentiments of our hearts at the beginning of the new-born day. The authorship of the hymn is uncertain, but there are strong reasons for ascribing it to the father of ecclesiastical hymnody, St. Ambrose. The *Capitulum* which follows the psalms is the *lectio una* of which St. Benedict speaks in his Rule. The choice of the noble verse of St. Paul's Epistle to Timothy is most appropriate. The succession of day and night, of seasons and years, reminds us most forcibly of the fleeting nature of our existence. However, we do not wholly belong to time. Amid its unending fluctuations we already partake of the stability and fixity of eternity, inasmuch as we are the servants and children of a God who is "the King of ages, immortal and invisible." He is the only God, hence we give Him, even now in time, honor and glory, whilst we wait for that timeless eternity when His praise shall be our only occupation, as well as our supreme joy.

The Collect of the Hour is always the same, the whole year round, but it is a masterpiece which can stand the test of repetition: its interest does not wane, even though we may have recited it during many years of priestly life. It is solely by an effect of God's goodness that we are permitted to see the beginning of another day, in

order to enable us to develop the talents we have received, and to atone for our numberless transgressions: *ideo nobis propter emendationem malorum hujus dies vitæ ad inducias relaxantur* (St. Benedict, *Prolog. in Reg.*). Each day is like a truce during which the rigor of God's judgments is withheld, and an opportunity is given us to amend our lives. The concluding clause of the Collect is a perfect direction of intention: "sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera" (our thoughts, and words, and deeds, must have for sole object the justice of God). *Domine, deduc me in justitia tua: propter inimicos meos dirige in conspectu tuo viam meam* (Ps., v. 9).

## 2. THE MARTYROLOGY

Like the other Hours of the Divine Office, Prime was always said in church, and concluded, as we have seen, with the Lord's Prayer or a Collect. However, at an early date, the custom was introduced in monasteries of leaving choir to go into a room (or hall) within the claustral buildings for the purpose of reading the Rule of the Order. This hall was called Chapter House (*Capitulum*) because a section or chapter (*capitulum*) of the Rule was read and commented upon by the Superior. In addition to the Rule, there was also read out a list of the Saints whose feast was to be kept, or whose anniversaries occurred. In addition, the Necrology was also read to remind the brethren of those of their number who had gone before them and might yet need the help of their prayers. In the eighth century these monastic practices were imposed upon secular clerics living in community by St. Chrodegang, Bishop of Metz. Thus originated the Canons Regular who were so numerous and influential during the Middle Ages.

The reading of the Martyrology is not of obligation for those who say Office outside choir: *In choro legitur Martyrologium*, says the rubric. However, though a priest who recites his Office privately is not bound to read the Martyrology, he cannot understand the second half of Prime unless he bears in mind that the Martyrology is an integral part of this Hour.

The Martyrology is a calendar, or catalogue, not only of the Martyrs, but also of other Saints and servants of God. The book is called Martyrology because originally only the names of Martyrs

were recorded in it, and even now the Martyrs form the largest portion of this "golden book" of supernatural nobility. Many local churches had their own private lists of Saints and Martyrs—in other words, their particular Martyrologies. We know that the Roman Church was very careful to preserve the memory of her Martyrs. St. Clement, at the end of the first century, is said to have appointed seven notaries with the duty of collecting the Acts of the Martyrs. By putting together the calendars and lists of Saints of various churches, the first Martyrologies came into existence about the end of the third and the beginning of the fourth century. The oldest of these collections is one of the fourth century, and is attributed to St. Jerome. The calendar of the African Church dates back to the first years of the sixth century. Duchesne (*Origines du culte chrét.*, 279) tells us that Mabillon discovered this precious document in the cover of a seventh-century MS. of Cluny. Its title runs thus: "Hic continentur dies nataliciorum martyris et depositiones episcoporum quos ecclesia Carthagenis anniversaria celebrant" (sic). When St. Gregory the Great was asked by Eulogius, Patriarch of Alexandria, to send him the collection of the Acts of the Martyrs drawn up by Eusebius, the Pope answers that "nos pæne omnium martyrum distinctis per dies singulos passionibus collecta in uno codice nomina habemus, atque quotidianis diebus in eorum veneratione missarum solemniam agimus. Non tamen in eodem volumine quis qualiter sit passus indicatur, sed tantummodo nomen, locus et dies passionis ponitur" (*Epist.*, xxix. 7). The catalogue of Saints and Martyrs drawn up by Eusebius was no longer to be found at Alexandria, but its Patriarch entertained the hope that a copy might be yet procurable in Rome. At any rate, it was well known that such a collection had existed.

The Martyrology attributed to St. Jerome is mentioned by Cassiodorus, who recommends its perusal to his Monks: "Passiones Martyrum . . . qui per totum orbem terrarum florere . . . ut sancta invitatio vos provocans ad cœlestia regna perducat" (P. L., LXX, 1147). It was well known that St. Jerome had translated some of the works of Eusebius—hence it was natural that he should be credited with the Latin translation of the *Συλλογὴ τῶν Μαρτυρίων*. The Venerable Bede mentions these *Acts*, but hesitates to attribute their authorship to St. Jerome: "Liber Martyrologii, qui beati



Hieronymi nomine ac præfatione intitatur, quamvis Hieronymus illius libri non auctor, sed interpres . . .” (Migne, P. L., XCII, 997). We know for certain that the work, as it stands, cannot be St. Jerome’s, since it contains many names of Saints who lived long after the death of the holy Doctor. On the other hand, no names are found in it of personages who lived after the seventh century. Bede himself is the author of a Martyrology which is based on the one which was in use in the Roman Church in the eighth century.

In the ninth century Ado, a Benedictine monk and later Bishop of Vienne, composed a Martyrology which, he assures us, is an enlargement of a list or catalogue of Martyrs which he saw at Ravenna, and which was already of great antiquity.

The text of the Martyrology which is now in use in cathedrals and monasteries is that of Usuard, another Benedictine, who lived at St.-Germain-des-Prés, in the ninth century. His list is less complete and more sober of detail than that of St. Ado, but this apparent defect rendered it more suitable for public reading: hence it was adopted in monasteries and by Rome herself. In the sixteenth century, Baronius and a commission of scholars revised the work of Usuard, and the result of their labors is the Martyrology which we now read. By a papal rescript of January 14, 1584, the *Martyrologium Romanum Gregorii XIII* was ordered to be used in church to the exclusion of all others. A new, revised edition of the Martyrology has been published within the last few years.

The Martyrology is a priceless volume. Each century, and almost each year, adds its quota to this catalogue of the Saints of all countries and all ages. Modern criticism—legitimate criticism at that—may take exception to this statement or to that, but no one will deny the immense value of this collection of the names of those men and women of every age who are truly the *élite* of the human race. With how much greater justification may not we say what St. Gregory affirmed as far back as the sixth century? “Look at the whole world, brethren: it is full of Martyrs. We who behold them are scarcely as numerous as these witnesses to the truth. Known to God, they are in our estimation more numerous than the sands of the seashore: it is impossible for us to reckon their number” (*Hom. XXVII in Evang.*).

Nothing is so remarkable as the ever-varying expressions with

which Holy Church describes the death of her children. The Roman Liturgy displays here a wealth of imagery and phraseology which is truly amazing. The Martyrology teaches us how we ought to view death, even a cruel death at the hands of a persecutor. To begin with, the day of death is invariably a birthday (*natalis*), for our passage from this temporal and ephemeral life to the life of eternity is not loss or extinction, but a birth to a mode of existence in comparison with which this present life is rather death than life. Let me quote a few of these expressions which occur on almost every page of the book:

*sancto fine quievit* (Jan. 1);  
*orans migravit ad Dominum* (Jan. 6);  
*gratia fidei et virtute admirandus, gloriosissime coronatus est* (Jan. 10);  
*inter beatorum agmina translatus fuit* (Jan. 15);  
*victor migravit in cælum* (ibid.);  
*ad martyrii præmium evolavit in cælum* (Jan. 22);  
*sanctitate celebris, in cælum vocatus* (Jan. 23);  
*obdormivit in Domino* (Jan. 24);  
*æterna præmia suscipere meruit* (Feb. 28);  
*migravit ad Dominum* (March 13);  
*animam Deo reddidit* (March 22);  
*remunerationem linguæ fidelis, martyrii munus accepit* (April 13);  
*uno quoque die de hac vita subtracti* [two brothers] *simul in cælum migrarunt* (June 8);  
*ad præmia æternæ vocatus est* (July 28);  
*eductus est in refrigerium* (August 10);  
*pro Christo martyrium subiens, vitam libenter impendit* (August 21);  
*beato fine quievit* (Nov. 7);  
*beatæ passionis coronam accepit a Domino* (Nov. 15);  
*dignam Christo animam reddidit* (Nov. 29);  
*eo die nasci meruerunt in cælis, quo Christus in terris pro salute mundi nasci dignatus est* (Dec. 25).

Since it is impossible to know all the elect of God by name, we include them in a general remembrance. To enable us to do this, the lesson from the Martyrology ends day by day with this comprehensive clause: *Et alibi aliorum plurimorum sanctorum Martyrum et Confessorum, atque sanctorum Virginum.* The choir answers *Deo Gratias.*

We may conclude with the words of a modern writer: "It is a matter of regret that the Martyrology is very little known outside religious houses. It is a glorious book. To a devout listener it seems to diffuse at the same time an inebriating perfume and a triumphant music. Day after day, from its crisp notices of mysteries

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and martyrs and other saints, there is shaken out a perfume as of sheaves of lilies and paradisaical flowers of sanctity, which have bloomed awhile upon this earth of ours and have been gathered by the Angels. There is also triumphant melody in these short lines: melody to which the Christian worthy the name can hardly listen without feeling himself raised far above earthly things" (Louismet. "Contemplation for All," 132).



## THE LAW OF THE CHURCH ON SACRED PLACES

By STANISLAUS WOYWOD, O.F.M., LL.B.

After treating of the Sacraments and Sacramentals of the Church, the Code very appropriately comes to speak of sacred places, for there chiefly are the Sacraments and Sacramentals administered to the faithful. First, the law deals with sacred places in general, stating that a place is rendered sacred by dedicating it to Divine worship or to the burial of the faithful by either a consecration or a blessing performed according to the sacred rites prescribed by the approved liturgical books (cfr. Canon 1154).

### POWER TO CONSECRATE A SACRED PLACE

The consecration of any place is reserved to the local Ordinary of the territory in which a church, oratory, cemetery is located, even though the place belongs to Regulars. The exemption of the latter from the jurisdiction of the local Ordinary does not interfere with this right of the Ordinary. If the local Ordinary (e.g., a vicar or prefect Apostolic) is without episcopal consecration, he cannot consecrate sacred places unless he has an Apostolic indult granting him this power. Abbots or prelates *nullius*, though simple priests, have the privilege to consecrate churches by concession of Canon 323. The local Ordinary who is not a consecrated bishop may authorize a bishop of another diocese or a titular bishop to consecrate sacred places in the territory of his jurisdiction. The vicar-general, though he be a titular bishop, cannot consecrate sacred places except by special mandate of the local Ordinary. Cardinals have the right to consecrate the church of their title and the altars therein. Canon 239, n. 20, gives them the power to consecrate and bless churches, altars, etc., in any place, but for the licit exercise of this power they need the consent of the local Ordinary.

The Ordinary of a territory, even though he is not a consecrated bishop, can give permission to any bishop of the same rite to perform consecrations in his territory (Canon 1155).

The Constitution "Dum intra" of Pope Leo X gave to the regular clergy the right to call another bishop to consecrate their churches

or altars, if they had with due respect requested the local Ordinary two or three times and the Ordinary had refused without a legitimate cause to oblige the religious.<sup>1</sup> Some commentators<sup>2</sup> conclude from Canon 1155, another<sup>3</sup> argues from the decrees of the Council of Trent that the concession of Pope Leo X has been revoked. Chapter 5, Session VI, of the Council of Trent forbids the bishops under the plea of any privilege whatsoever to exercise pontifical functions in the diocese of another, save by the express permission of the Ordinary of the place. Besides, Canon 1157 revokes privileges contrary to the right of the local Ordinary to consecrate a sacred place, wherefore the exception granted by the Constitution of Pope Leo X is abolished. Other commentators hold the contrary.<sup>4</sup>

#### BLESSING OF SACRED PLACES

The right to bless a sacred place which belongs either to the secular clergy or to a non-exempt religious organization or to a laical religious community, rests with the Ordinary of the territory in which that place is situated. The right to bless a sacred place which belongs to a clerical exempt organization of religious rests with the major superior. The local Ordinary as well as the religious superior can delegate another priest to bless the place (Canon 1156).

Notwithstanding any privilege, nobody can bless or consecrate a sacred place without the consent of the Ordinary (Canon 1157). Since the Code speaks of both consecration and blessing, it does not use the term "local Ordinary" in Canon 1157 but simply "Ordinary," for, in the case of the consecration of a place belonging to exempt clerical religious, both the local Ordinary and the Ordinary of the religious are concerned, while in the blessing of a place of exempt religious the religious Ordinary only is concerned. For the blessing of a sacred place both the local Ordinary and the Ordinary of the religious can delegate a priest to perform the blessing. The local Ordinary cannot delegate a priest to consecrate a sacred place, for the consecrations generally—whether of a church, and other sacred places, or of sacred objects, *e. g.*, chalices, portable

<sup>1</sup> Dec. 19, 1516; Gasparri, "Fontes Cod. Jur. Can.," I, 125.

<sup>2</sup> Blat, "Commentarium," IV, 3.

<sup>3</sup> Vermeersch-Creusen, "Epitome," II, n. 471.

<sup>4</sup> Coronata, "De locis et temporibus sacris," p. 3; Augustine, "Commentary," VI, 4.

altars, etc.,—are by the law of the church attached to the episcopal order, and, according to the law of the Decretals (*Decretales Gregorii*, IX, c. 9, *De Consecratione Ecclesiæ vel Altaris*, lib. III, tit. 40), the bishop cannot delegate powers attached to the episcopal order. The Holy See alone can delegate a priest to perform consecrations. The Holy See has empowered the bishops of the United States to delegate priests for the consecration of fixed and portable altars, but the faculties do not give them power to delegate a priest for the consecration of sacred places.

#### PROOF OF CONSECRATION OR BLESSING OF A PLACE

A document attesting the consecration or blessing of a sacred place shall be drawn up in duplicate after the ceremony, one copy to be kept in the episcopal Curia, and another in the archives of the respective church (Canon 1158). The consecration or blessing of any place is proved sufficiently by one absolutely trustworthy witness, if nobody's rights are thereby violated. If there is legal proof of the consecration or blessing, neither can be given again; in doubtful cases they may be repeated *ad cautelam* (Canon 1159).

#### SACRED PLACES ARE EXEMPT FROM THE JURISDICTION OF THE CIVIL POWER

Sacred places are exempt from the jurisdiction of the civil power, and in these places the legitimate ecclesiastical authority freely exercises its jurisdiction (Canon 1160). The Church insists on the right that her Divine Founder has given to her. The independence of the Church in the management of the affairs of religion has been the source of many bitter controversies from the beginning of the Church to the present day. The opposition to the Church started with the prohibition of the Jewish Sanhedrin, which forbade the Apostles to preach the name of Christ, and it has been continued with varying vehemence throughout the centuries. The Savior had foretold and forewarned the Apostles that the powers of the world would rise up against them, but He bade them not to fear, because He would be with them.

#### LAWS CONCERNING CHURCHES

After these preliminary regulations of the Code on the conse-



cration and blessing of sacred places, the most important kind of sacred places—the churches—are treated in detail. The main points ruled on by the Code are: the foundation of churches, the blessing and consecration, violation of the sanctity of the churches and the rite of reconciliation, administration of churches and their property.

By the term “church” is meant a sacred building dedicated to Divine worship, principally for the purpose that it serve all the faithful for the exercise of public worship (Canon 1161). The fact that a sacred building is set apart for public worship of all the faithful, and that the latter have a right to free admission when Divine services are conducted in the church, distinguishes a church properly so-called from other places of Divine worship.

#### REQUISITES FOR THE BUILDING OF CHURCHES

No church shall be erected without explicit consent in writing from the local Ordinary, which consent the vicar-general cannot give without a special mandate. The Ordinary shall not give the consent unless he prudently foresees that the necessary means for the building and maintenance of the new church, for the support of the ministers and other expenditures incident to the holding of Divine services, will not be wanting. In order that the new church may not be detrimental to other churches already existing without proportionately greater spiritual advantage of the faithful, the Ordinary before giving his consent for the building of a new church must hear the rectors of neighboring churches which will be affected. Besides, Canon 1676 gives to the parties who think themselves injured by the erection of a new church or other ecclesiastical institution the right to object, and from the moment protest is made operations must come to a stop until a decision has been reached in the ecclesiastical court. Religious who have obtained permission from the local Ordinary to establish a new house in the diocese or in a certain city, must nevertheless obtain the permission of the local Ordinary before they erect a church or public oratory in a certain specified place (Canon 1162).

The rule of the Code that no church shall be built without the explicit permission of the local Ordinary is a very ancient ecclesiastical law, and was first passed by the Council of Chalcedon, in the year 451 (cfr. *Decretum Gratiani*, c. 10, C. XVIII, qu. 2). The

dignity of the sacred place and the reverence due to it demand that the bishop shall investigate and ascertain whether the church will have sufficient revenues to keep it in proper condition and to defray the expenditures incidental to the conducting of Divine services. In countries like the United States, where there is no other endowment of parish churches than the voluntary offerings of the faithful, it may happen that in the course of time a church has to be abandoned because the Catholic people have moved away from that section of the city or town and there is no further need of a church in that place, or the few remaining families cannot possibly be expected to maintain the church and a priest. If a church is undoubtedly necessary for the present and an indefinite future length of time, a church may be built, and if it should become necessary to abandon the church later on, the Ordinary of the diocese has authority in law to turn it over to secular purposes (cfr. Canon 1187).

The right of already established churches is protected by the Code in the same manner as the former law protected it. If the local Ordinary wants to give his consent to the building of a new church, he must hear the rectors of neighboring churches who want to lodge a complaint with the local Ordinary to the effect that the new church is detrimental to their rightful interests. If the Ordinary rejects the complaint of the rectors and allows the erection of the church, the rectors have the right as soon as operations are started on the new church to object, and, with their objection before the court, the person who builds the church is to be notified of the pending litigation and with that notice he must stop work on the building; otherwise he builds at his peril, and, if he loses in the suit, he must bear the expenditures of tearing down the structure (*Decretales Gregorii IX*, c. 1-4; *De Novi Operis Nunciatione*, lib. V, tit. 32). The case is one which has to be decided in the form of a canonical trial, wherefore there is the right of appeal from an unfavorable decision of the diocesan court.

The last part of Canon 1162 states something which seems at first sight to contradict Canon 497, since it rules that all religious generally must have besides the permission to establish a house a special permission to build a church or public oratory from the local Ordinary; Canon 497 states that the permission given by the Ordi-

nary to a clerical religious organization to establish a house carries with it the right to have a church or public oratory attached to the house. After these words of Canon 497 is added "salvo praescripto Canonis 1162." It is plain from these two Canons that the permission of the local Ordinary must be asked by all religious before they erect a church or public oratory. The Code gives the clerical religious organizations the right to have a church or public oratory once they have received from the local Ordinary permission to establish a house, but the Code reserves to the Ordinary the approval of the particular location of the church or oratory. Canonists of the former Canon Law held the same as the Code here demands; thus, for example, Wernz states that it would not be correct to assert generally that the regulars had the permission to erect a church without further permission of the local Ordinary once they had permission to establish a monastery; that permission for the church can be given together with the permission to establish a house, but it is not implied in that permission (*Jus Decretalium*, tom. III, No. 430).

#### BLESSING OF THE CORNER-STONE OF A CHURCH

The blessing and laying of the corner-stone of a church belongs to the Ordinaries mentioned in Canon 1156. Wherefore, the laying of the corner-stone of a church pertaining to the secular clergy or to non-exempt religious organizations, or to exempt laical religious communities, is reserved to the local Ordinary who may delegate any priest; the laying of the corner-stone of a church belonging to an exempt clerical organization of religious is reserved to the major religious superior who may delegate any priest to perform the function. Formerly the religious who had the communication of privileges with religious Orders, like that of the Celestine Monks, got the right to bless the corner-stone of their churches by the privilege of Pope Celestine V to the Celestine Monks (Constitution "Etsi cunctos," September 27, 1294; Lyszczaczyk, "Compendium privilegiorum regularium," 110).

#### PLAN AND CONSTRUCTION OF CHURCHES

The Ordinaries should take care, consulting for that purpose, if necessary, the opinions of experts, that the churches are built or repaired according to the approved Christian tradition of architec-



ture and the laws of sacred art. In a church there must be no door or window opening into a house of lay persons. The space in the basement or in the garret of a church, if there be any, shall not be used for purely profane purposes (Canon 1164).

There is a great variety of styles of church architecture, which fact is well illustrated by the endless variety in shape and design of the churches in the City of Rome. No one style of architecture has been prescribed by the Church. The statutes of the various dioceses usually demand that the pastor who builds a church shall not only get the permission to put up the building, but also that he shall submit the plans to the bishop, and the religious organizations have similar rules obliging local superiors to submit the plans to the Provincial or other major superior with his Council. The law of the Code wants the plans of a new church building or of important repairs submitted to the respective Ordinary (bishop or major religious superior), for it imposes on the latter the duty of seeing that the church is built according to good ecclesiastical architecture. The bishop or the religious organization ought to appoint a committee of experts who know how to read plans and have made a study of architecture, for the average man cannot form an adequate idea of the appearance of a church from plans, much less judge of the details.

The rules of the Code that no door or window of the church should open into the houses of lay persons does not cause any difficulty in the United States for it is not frequent, if it happens at all, that houses of lay persons adjoin the churches. The pastor's residence, houses of religious communities, ecclesiastical institutions are frequently connected with the churches or chapels, and the Code does not object to that.

The space below or above a church may not be used for purely profane purposes. In the United States, where there is a permanent church built in a parish, the church edifice is as a rule constructed in such a way that the building serves as a place of Divine worship exclusively. There are no rooms above the ceiling of the church, and the space in the basement, if suitable for the purpose, is usually turned into a chapel. In some places, the rooms in the basement are used for a temporary parochial school; in other places they are used for meetings of church societies and confraternities. Both

these purposes are not purely profane: they have a religious character, and their close proximity does not seem disrespectful to the house of God.

In many places in the United States combination buildings are erected when a new parish is started. One floor of the structure is used for a church, another floor for the parochial school, and a third floor for the residence of the Sisters employed as teachers in the parochial school. Sometimes the Sisters have a separate house, and one of the floors of the combination building is used for an entertainment hall; in other places the entertainment hall is in the basement right under the floor used for a church. This kind of a building rendered necessary by reason of the peculiar circumstances is not referred to in the general legislation of the Church, and the rules of the general law of the Code on churches are hardly applicable in a case of this kind. Besides, the very nature of the structure is such that it is not, as a rule, intended to be used for a church permanently, but only until such time as the new parish is sufficiently developed to erect a proper church building. It may indeed be said that it is unbecoming to have an entertainment hall directly under or above the floor which is used for a church. The presence of the Blessed Sacrament demands that these places be not used for purely profane purposes. If the floor immediately above the one which serves for a church is used as a Sisters' residence, the regulation made for Sisters' convents in which there is a chapel where the Blessed Sacrament is kept should be applied. The Holy See has forbidden to use the room above the altar of the Blessed Sacrament for a bedroom. The Sacred Congregation of Rites, January, 24, 1908, declared that without a special permission the room above the altar of the Blessed Sacrament cannot be used as a bedroom; in another case in which the same Congregation allowed a dormitory over the chapel, it demanded that the altar be covered with a large canopy, November 23, 1880 (*Decreta Authentica S. R. C.*, Nos. 4213 and 3525).

STANISLAUS WOYWOD, O.F.M., LL.B.

## SOME LETTERS AND COMMENTS

By FRANCIS A. ERNEST

As far as my observation goes the letter-carrier is one of the most welcome visitors to most of us. There are official and business letters that bring trouble and work, but there is always the hope that there will be some personal letter with its own peculiar charm. In the matter of personal correspondence we probably all feel as resentful at being neglected as Cicero did when he wrote to his friend Atticus: *Ubi nihil est quod scribas, idipsum scribito* (When you have nothing to write, write at least that much). There is a charm in receiving a personal letter, though there may be disappointment in reading it. And so, whilst there is no personal element for me in these letters that I am trying to transcribe, yet they appeal to my curiosity. Being somewhat interested in their subjects, at least so far as I have read through them, I have the impulse of curiosity to sustain me in the trying labor of deciphering them. I shall omit entire letters or such parts of letters as seem to me to be of no interest to the readers of THE HOMILETIC AND PASTORAL REVIEW. And it will always rest with the good judgment of the Rev. Editor to rule out any part of this correspondence or all of it just so soon as it may appear to him to be of no practical use or no particular interest.

My dear Father Mac:—Your comments on my last two letters received a few days ago. Thank you for the trouble which you took with my critical observations on the lecture system. However, you have taken me to be more radical and revolutionary than I really am and mean to be. This usually happens, I think, to men that differ from others. They are misunderstood and misinterpreted. All discussions and controversies have this very disagreeable inconvenience that they nurse misunderstandings and sometimes considerable bitterness. For this reason and because of this danger and fear I am disinclined to putting forth publicly any opinion or conviction of mine that differs from those commonly accepted as the working rule of the craft. I did not mean to condemn all lecturing, but I did mean to say that it is useless to read a Latin lecture on a difficult subject to young men who have but a very imperfect knowl-



edge of the language and no facility in it. However, it is being done, though hardly anybody will maintain that the poor hearers profit by it. Yet philosophy and theology ought to be taught in Latin. The text ought to be in Latin. And the principles ought to be studied and mastered in Latin, even though at first there will be much mechanical learning by heart. There are reasonably satisfying text-books in Latin, so large a variety of them as to satisfy the taste of any professor and the needs of any body of students. There will always be universities and seminaries that will encourage and foster the composition of new text-books to meet new needs that are either real or imaginary. Most professors who have the habit of lecturing do not perpetuate their memory with new texts, though many of them seem to imagine that no existing text-book can be as good and as suitable for their students as a self-made compilation from a number of such texts. Do you not agree with me in holding that, if such professors really feel the need of it, they may write fuller and more convincing statements of particular points and see to it that the students get them in some form, printed or multiplied by some mechanical means, as a sort of supplement to the official text-book? Hardly ever will you have a reason for calling this a correction of the text, though you may hold some other theory to be more correct than that put forth in the adopted text. Whatever such additions are made by the professor, the text-book ought always to be mastered, except perhaps in those few particular points in which the professor modifies or amplifies the text by his own elaborations. I dare say that any student of philosophy or of theology will have a better command of his matter if he has studied it from day to day, has had it discussed in the classroom, and has been obliged to give some account of his studying and of his intellectual assimilation of what he studied from day to day. *Repetitio est mater studiorum*. This classroom exercise may look schoolboyish to a highbrow seminarian, but it brings results that will wear. The fear of being called on any day and even several days in succession by a professor and of being asked to give an *intelligent* account of himself is a mighty and compelling stimulus for any student. And here is also the finest possible chance for the professor to show his ability by lighting up simple points and difficult points with his questions and, when necessary, with his explanations. I hold firmly to the

principle that principles should be mastered in Latin and in their proper scholastic setting, but they may be discussed in any vernacular that will serve the needs of the students best. I should prefer Latin exclusively in the classrooms of philosophy and of theology, but we must accommodate ourselves to the limitations of our students. On this point I shall have something to say in another letter or orally when I spend a few days with you again. It would be excellent practice in thinking and writing to be required once a week to give a popular statement of some philosophical or theological principle or doctrine. All of us who have had some experience in teaching seminarians know that the prevailing lecturing system and the infrequent examinations do not produce satisfactory results. You know from your attendance at the theological conferences that very few priests have a real command of the principles after all their years of studying. And they have acquired no love for studying and get little satisfaction out of intellectual pursuits. There is no good reason why they should not and there is no excuse for it, I believe, but next to our congenital laziness, the concomitant of original sin, the prevailing system of classroom instruction has perhaps more to do with it than anything else. Not only is the time in the classroom practically wasted by lecturing on difficult subjects in a language not familiar enough to the students, but they are indisposed for serious work outside of the classroom. Besides, the matter is not immediately pressing. There is no kind of examination to be faced on the morrow. The business of studying the matter on which the professor professed to lecture can be put off, and will be put off, because it looks difficult and uninviting. When the time for the written test comes, the needs of that trying hour will be met in some way. A few days of intensive cramming will do it—or, as is often the case, will not do it and will not satisfy the demands and expectations of the disappointed professor. And the pity is that the professor does not mend his ways—or his method. It is in his power to make laziness more difficult for his students. Laziness and the wasting of time must be made as difficult as possible for students, as I know from my own seminary experience. To this day I am bearing on my mind the marks and the scars of that time of my life. There are *lacunæ* which I have not quite filled up to this

day, because I never had to teach those things, and I am still feeling intellectually the poorer for this loss.

It helps me, my dear Mac, to clarify my ideas by discussing them with you in writing. Your own critical observations and strictures help me to see the matter from the other side. The more competent the men I can discuss these things with, the better for me because, for the betterment of our students, I want to make propaganda for more efficient classroom instruction. Our young aspirants to the priesthood need a steady pressure from above until they have acquired convictions and habits that will make them appreciate the value of time and its possibilities. Too many of our men do not acquire in the seminary those convictions and those important habits which are so necessary for their spiritual life and for the good of the people whom they will have to serve.

In a few days I expect to make some comments on the second part of your letter. Perhaps when you refuse to have anything more to do with me in an epistolary way, I may get a typewriter, but I am so old-fashioned and conservative and set in my ways that I should probably never get used to the typewriter way of writing. Some of the students here use typewriters for doing their written work. I am always glad to get typewritten work, and I feel disposed to make extra-allowance for poor work, if it is decently typed. Some of these young men are nearly as bad penmen as I am. There is less excuse for them because they had a training in this specifically American accomplishment that was denied to me in my learning days. . . .

There is more criticism at the end of this letter, but I am thinking it best to omit it here. The old professor thinks that young men today, in spite of the much-vaunted sport discipline, do not get enough education in real self-discipline and in self-denial and that they are not being trained to take intellectual pains with themselves. I am also going to omit the conclusions of these letters. There is little variety and no interest in them. Sometimes they are Latin, sometimes French, and sometimes German, but I do not know this language and cannot decipher them.

My dear Mac:—Promises are troublesome things for some of us. For others more accomplished in the ways of the *homo mendax*,



they are merely convenient means for putting off troubles which they do not intend ever to face. For me a promise is a weight on my mind and I have no peace until I have, in some proper way, disposed of it. Therefore I am writing to you now, at some inconvenience, in order to get this thing off my mind. Now for the second part of your letter. I do not believe that you were really serious in your suggestion. You must have known my mind on this point, but you wanted to provoke an elaborate counter-statement from me. You shall have it. You say that we seminary professors should either see to it that our students learn Latin enough for understanding it as a classroom medium or simply adopt the language of the country for purposes of instruction. First of all, you know very well that we have nothing to say or to do about the study of Latin. This is the business of the colleges. We have to take what they send up to us with their qualifying certificates or diplomas. We have complained loudly in educational meetings and publicly in print and the colleges know what we think and how we feel about this state of affairs. So far there is no improvement that we can notice, and I do not know that anything worth mentioning has been done to insure and to secure the desired improvement. There has been a good deal of talking, some complaining, some planning and suggesting and some half-hearted attempting, but there has been no serious and united action on the part of the colleges to correct the defect. We have found here that some schools do send us better prepared students—better prepared in Latin. They do not know Latin well enough to make their minds and tongues work together with ease, but they are considerably better than the scholastic output of the other schools. Yet they are not as proficient in the knowledge and use of Latin as young men ought to be after some six years of Latin preparation. What is the reason? I have asked the students, and I have studied with some care the catalogues of the schools in which they got their pre-seminary education. I find that the old emphasis and insistence on the Classics has been considerably modified, and that the courses have been accommodated to the needs and demands of the general student body. The sciences are taught by special professors who are very insistent that the students make a fair showing in these branches. The students have to come up to these requirements in order to get

their credits for passing. Coördinating the sciences with the Classics in their early education has a tendency to lessen the interest in the study of Latin and of Greek. The students do not get the necessary drilling in order to develop their minds and the sense of language and the faculty of expression. Their taste for literature is not developed, and no subsequent study of text-books in literature will make up for this loss. When they come to the seminary, we should expect them to be reasonably at home in the language which is to be the medium of instruction in the classroom. The sad fact is that they do not know enough Latin and have no facility in its use. And it remains a dead and strange language for them. And they suffer also spiritually, not merely intellectually. They read their Office badly, and get hardly any spiritual nourishment out of it. The matchless poetry and the incomparable Latin of the Psalms make no great appeal to them. And it will also help to make the Mass a mechanical exercise for them.

The study of the results of present-day educational methods and systems has convinced me still more of what I have always held to be bad educational practice. Parceling out a class of beginners in the Classics to a number of professors is ruinous. There is no real coördination. Every professor has his own ways and makes his own demands, and the most important branches are sure to suffer. And the minds of the students are likely to be mistreated. I had a little classroom experience today that made me feel very sore on this subject. Fearing that I might become too radical and sarcastic, I am going to close this letter and take the matter up again when I feel calm enough for a dispassionate criticism.

It would be interesting to know whether the professor had any other confidants besides his friend, Father Mac, but I can fancy that, if he preached his views and educational beliefs indiscriminately to his fellow-professors and to the seminary authorities, he was not a *persona grata* with them. However, if he saw some of the faults of present day pre-seminary education, he also had a remedy for them. It would be presumption in me to express a personal opinion, being too recent a product of seminary education myself, but what I saw and experienced in my seminary days and what I have heard since then inclines me to the belief that what strictures the old

professor made were more than merely professorial "hot air." In the next letter he outlines a sort of constructive program for giving the prospective seminarians the preliminary intellectual training which would best fit them for their theological education.

At times I have been feeling uneasy about publishing these private letters. No doubt, there is much in them that the critical and withal zealous old professor would have put into a less provoking form, if he had been called on to state his views publicly. I do not believe that he would have modified them, but he would probably have elaborated them and given them a more finished and much more diplomatic form. However, as both the writer and the receiver of these letters have been called home by the Master whom both served with an undivided heart, they will not mind whatever indiscretion I may be guilty of in broadcasting their intimate thoughts and feelings. I do not know nor have I any means of finding out whether the professor's educational reform ideas bore any fruit in his own seminary. Old traditions and ways are not quickly nor easily given up, and professors are about as conservative in these things as other men, but even professorial minds are, I believe, accessible to new ideas. Therefore, I should like to think that their *confrère's* somewhat revolutionary ideas are fermenting and leavening the professorial mass. And it may help them and others to have a wider currency given to those ideas and so perhaps to have the leavening process accelerated. May God bless what is good in these letters so that good may come out of them—and out of my labors in deciphering them and misgivings in publishing them!



# DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

## The Holy Eucharist. II.

### I. THE HIDDEN MAJESTY

“Verily thou art a hidden God, the God of Israel, the Saviour,” exclaims the prophet (Is., xlv. 15). The hiddenness, and, one might almost say, the secretiveness of God, is a truth that staggers the thinking mind. Faith and reason cry out with a loud and unmistakable voice to the Creator of all things. The heavens above us and the solid earth beneath our feet, the thunders of the hurricane and the still, low voice of conscience—each in its own way proclaims the existence, wisdom and power of God. Yet He Himself appears nowhere: His voice is never heard, and “no man hath seen God at any time”: “no man can see God and live.” He is the “immortal” but “invisible King of ages.” God never obtrudes, never forces Himself upon our notice. The vast universe is His handiwork, for “the earth is the Lord’s and the fulness thereof” (Ps. xxxiii). He fills the heavens and the earth with His presence; yet all the while He shrouds Himself in mystery and silence, so much so that the thoughtless take but scant notice of Him, and the fool even says in his heart: “There is no God.”

Yet everywhere we see traces of God’s passage through the world, for creation ever retains the imprint of the fingers that shaped it. When a man walks along the seashore and observes the footprints left in the sand, he readily infers what manner of people have passed before him.

In the same way there is nothing in this wonderful universe in which we live and move and have our fleeting being, that does not bear the imprint of its Maker. All creatures, whatever their nature may be—the sweet flowers of the meadows, the giant trees of the forest, the scaly fish in the crystal stream, the winged creatures that float in the balmy summer air, the stars that light up the depths of space and the sun that brightens our days—each and all are so many words by which God speaks to men, words inadequate at best, of

unequal clearness and expressiveness, yet such as man can understand, and by which he may rise to a knowledge of his Maker.

Although God fills the universe with His presence, permeating and quickening all things, He is yet ever infinitely above and beyond it. We see but the works of His hand, shadows and images at best of His infinity. He Himself is ever hidden, even though He be not far off.

This tremendous mystery, which forces itself upon the mind of all thinking men, has a most wonderful counterpart in the unperceived and imperceptible presence of our divine Saviour under the sensible forms of bread and wine.

Reason bears witness to God's presence in the universe. The presence of Christ in the Eucharist is beyond the grasp of reason and known only by faith. But faith gives us a greater certainty of Christ's presence behind the Eucharistic veil, than does reason of God's unseen presence in the universe, because by faith we hold truth, not on human, but on divine testimony.

Thus, while the manner of our Lord's presence in the Eucharist remains to a certain extent a mystery, the knowledge we have of its actuality is as certain as the knowledge we have of God. We see but bread, we perceive but the properties of bread, we experience, as far as sense-perception goes, but the impressions caused by bread. Only the mind illumined by faith knows that the Son of God comes to us in such disguise, even as He first came into the world as a helpless Babe at Bethlehem.

Our divine Lord in the Eucharist, though truly Emmanuel (God with us), is yet, in a sense, at an infinite distance from us. The manner of His presence places Him wholly beyond the reach of every kind of profanation, or outrage, for we only see, or touch, the sensible qualities under which He hides Himself.

In the Blessed Eucharist we adore and receive Christ the king of glory, immortal and impassible.

The mystery of the altar gives us our divine Lord and Saviour in all the glory, power and majesty which now, at this very moment, thrills the blessed multitudes of the heavenly city: the same Christ who rose from the dead, ascended into heaven and is enthroned at the right hand of God the Father. There is but one difference: the same Person is indeed both in heaven and upon our altars, but the manner of the presence is different. Whereas our Lord is in heaven

in the manner natural to a human, though glorified body—that is, as philosophers would say, *circumscriptive*, or, occupying a given space—filling it up with the mass of His Body—He is on our altars *per modum substantiæ*, that is, after the manner in which a substance is covered by its accidents or sensible qualities, unseen, intangible, yet most real.

Such a mode of existence may appear to us extenuated or shadowy—but here, as in all else, we must be on our guard against the delusions of our imagination.

St. Thomas—and the Church has made his teaching her own—says that our Lord is present in the Holy Eucharist with all that constitutes His being and personality. His Godhead and His manhood are there; that is, the whole mass of His Sacred Body, though not in an extended form. Extension in space is a natural sequel to bodily quantity, but it is not the same thing as quantity; so the miracle consists in this, that though the *quantity* of a human body is there, the phenomenon of extension is suspended by divine omnipotence.

Nor is the sacramental Christ in a state of suspended vitality. No, He is fully alive and, as such, fully active. What He said in the days of His mortality is even more true of His risen and transfigured state: “My Father worketh until now, and I also work.” He is, therefore, in the Eucharist, conscious and active, though, whether He actually exercises His sense-life whilst under the sacramental veil, is a moot question and one that cannot be solved; some theologians are for the affirmative and some for the opposite—the chief objection of those who deny to our Lord direct sense-perception being that *actual*, not only *radical*, extension in space appears necessary for an immediate perception of the sensible world. In any case, the mystery of the secret life of our Saviour in the Eucharist must needs remain hidden from us; nay even the piercing eye of an Angel may well shrink from gazing into this sheer abyss of divine wisdom and omnipotence.

## 2. THE FOOD OF THE SOUL

The Holy Eucharist is the food of our souls. Our divine Lord was the first to make use of these expressions of eating and drinking, in connection with this adorable mystery. “Eat ye all of this, for



this is my body." In like manner He handed round the cup which contained what was wine no longer, but His own Blood, that they might all partake of it. In the synagogue of Capharnaum also He spoke thus: "My flesh is meat indeed and my blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me and I in him" (John, vi. 56-57).

When we speak of the Holy Eucharist as the food of the soul, such expressions must be taken both literally and figuratively. There is, indeed, a real eating and a real drinking when we receive this Sacrament. There is no sham eating and drinking, for we do not receive merely the appearances of bread and wine, but all those sensible qualities which appertain to the substance of bread and wine. Though the substance of bread and wine is no longer under these sensible qualities, since it has been changed into the substance of Christ's Body and Blood, divine power maintains and sustain those properties.

The soul stands in no need of material food: since it is a spirit, it neither eats nor drinks. Hence the expression "food of the soul" is to be taken, not literally, but metaphorically; that is to say: the effect upon the soul exercised by the Body and Blood of the Son of God is akin to the effect which material food produces upon the body. The life of the body depends on food. The food which we eat both maintains and increases the vitality of the body; to abstain from it, for any length of time, would cause death. In like manner, when we receive Holy Communion, the spiritual and supernatural life of the soul is maintained and even increased.

By sanctifying grace God renders us fit to enter, as it were, into His own life, for grace implies necessarily those three great powers whereby we know God the Eternal Truth, lean upon Him and His pledged loyalty, and, finally and supremely, love Him and take our delight in Him.

The supernatural life is given us in such wise that it is always capable of increase. Also, since it is a gift of an order wholly different from our natural gifts and endowments, it is liable to be lost, for grace, according to St. Paul, is a "treasure which we have in earthen vessels" (II Cor., iv. 7).

Eating and drinking are vital acts of the body. The vegetative powers of the body, as it were, seize upon the elements that are

offered them, and so alter and dispose them that they can be assimilated by the human organism. It would be utter insanity to offer food to a dead body, for there is no longer in such a body any power to work upon these elements and to assimilate them.

This is the symbolism which our Lord uses, when He describes the effects of a worthy reception of His Flesh and Blood. He gives Himself to us under the material and sensible qualities of human food—to wit, bread and wine. Our body eats and drinks these sensible elements, but the soul partakes of, and assimilates—or, even better, is assimilated by—the divine reality which underlies the physical elements.

There is a vast difference between this Sacrament and all the others, for their respective contents are so different. The other Sacraments contain and cause grace, but only after the manner in which the effect is contained in, and produced by, an instrument. Their effect is, so to speak, strictly limited.

The adorable Sacrament of the Altar contains the very Person of Jesus Christ, that is, the author and source of all grace, and is thus the most *living* of all the means of grace.

The Holy Eucharist is not so much an object of worship as a food. But the presence of our Lord within us is not enough, by itself, to produce the full sacramental effect. The soul must elicit those vital acts by which alone it can assimilate its heavenly food. These are none other than the acts of faith and love; by them alone do we come into real and living contact with the Son of God.

The main effect of this Sacrament is infallible whenever no obstacle is placed in its way. Venial sin is no obstacle to its efficacy—it may, and does, deprive the soul of that spiritual refreshment which it would find in the Bread of Angels, but the chief result is not forfeited. Nor is it difficult for the soul to rouse itself and offer its divine Guest that welcome which will make Him say as of old: “This day is salvation come to this house . . . for the Son of man is come to seek and to save that which was lost” (Luke, xix. 9-10).

The Sacrament of the Altar is a living thing; nay, it is a living Person, Jesus Christ Himself, the giver of all good things. Jesus is all love: He is a living fire and the true light of the world—so He must needs enlighten and warm the hearts in which He takes

His abode. "As long as I am in the world, I am the light of the world" (John, ix. 5). When we have this glorious light, this fire and heavenly energy, within our breast—the soul cannot help experiencing its beneficent effects. This very thing constitutes the singular dignity of the Sacrament: Jesus, the Son of God, comes to the soul, works upon it, draws it to Himself, enlightens it and sets it on fire with love, if only it will attend to Him.

We must beware of belittling, or underestimating, the loss which the soul suffers by a lack of recollection and fervor. The sweetness which Jesus would pour into our hearts at the time of His loving union with us, ought to strengthen our love, detach us from temporal and earthly things, and even preserve our bodies from harm. Was it not for their lack of reverence that so many among the Corinthians were stricken with sickness, and even death? They were punished because they did not "discern the body of the Lord," by which words the Apostle does not speak only of those who communicated in a state of mortal sin, but likewise of those who were merely careless. "Therefore are there many infirm and weak among you, and many sleep [that is, die]. But if we would judge [prepare] ourselves, we should not be judged [punished]" (I. Cor., xi. 30-31).

This Sacrament is the most *living* of all—it contains not only grace, but a living Person. And who would set limits to the power and energy which radiate from the Son of God? Granted that the sacramental effect is produced by the actual partaking of the Flesh and Blood of Jesus Christ, under the sensible properties of bread and wine, there is, in addition to this, our Lord's personal influence upon the soul. He is a source of energy and activity. "And I, if I be lifted up from the earth, will draw all things to myself" (John, xii. 32). How tenderly, how strongly will not He draw our soul to Himself at a time when He is so truly to each individual person its Emmanuel—God with men!

Thus is Holy Communion truly our greatest treasure and the most efficacious means of sanctification; it works in us, perfects and sanctifies us, one might almost say, without our being aware of it. The divine Husbandman casts His seed into the soil of the soul, giving at the same time the increase and maturity. The very least that He can expect from us is that we should rouse ourselves from



our thoughtlessness and, by our lively faith and ardent love, co-operate with Him, and so eat that Food which faith alone can perceive, and love alone taste and assimilate. Then are we made truly one with Christ: thus do we grow ever more perfectly into the likeness of the Son of God—for this is the supreme difference between the bread of earth and that of heaven, that, whereas we assimilate the former and make it the living substance of our body, the Bread of heaven, which is a "*living*" bread, is not assimilated by us, but on the contrary we are assimilated unto it, and by it. "I am the bread of the strong," a voice from heaven said to St. Augustine, "grow and thou shalt eat Me: yet shalt thou not change Me into thee, but thou shalt be changed into Me."

It is now easy to answer the question which has so often and so long agitated the minds of devout people: "How often should we go to Holy Communion?"

Since the Holy Eucharist is essentially a food, it would seem obvious enough that we should partake of it in the same way as we partake of material food. Our bodily life must be sustained by food taken at regular intervals. Only thus can a man's strength be maintained.

The Body and Blood of the Son of God is the food of our souls. It has pleased divine Wisdom to decree that the maintenance and increase of sanctifying grace, which is the life of the soul, shall depend upon the wonderful eating and drinking which takes place in Holy Communion. "My flesh is meat indeed and my blood is drink indeed. Unless you eat the flesh of the Son of man and drink his blood, you cannot have life in you. As the living Father hath sent me, and I live by the Father, so he that eateth me, shall live by me" (John, vi. 54, 56-58).

If we wish to realize the purpose of God in our regard, by making ourselves more and more God-like, we must use the most efficacious means to so lofty an end. None could be more effective than the Holy Eucharist, since it contains the Author of grace and is in itself a direct memorial of Christ's blessed Passion, which is the meritorious and efficient cause of all our supernatural gifts. In no other way do we come into such intimate contact with our Lord's Passion, as we do here. "O Holy Banquet," sings the Church, "wherein Christ is received, the memory of His Passion is renewed,

the mind is filled with grace, and there is given us a pledge of the glory to come" (Antiph. of Magnificat, Corpus Christi).

Hence holy Church has ever exhorted her children to make of the reception of Holy Communion a daily practice. "This is the bread of every day," says St. Augustine (*Sermo 84 de verbis Dni.*), "take daily that which is able to benefit thee daily."

"It is the duty of parish priests," says the Catechism of Trent, "frequently to exhort the faithful that, even as they deem it necessary to provide food for their body day by day, so they should not neglect *daily* to feed and strengthen their soul, with this Sacrament; for it is evident that the soul is not less in need of spiritual food, than the body is of material food" (*De Euch.*, 54).

In our own days controversy on the subject has been happily and definitely settled by the great and holy Pontiff Pius X. Everyone of the children of the Church, even the little ones who have only just reached the years of discretion, may and should go to Holy Communion every day. The only condition and disposition required is that the soul be in a state of grace and be moved by a right intention. The right intention consists simply in a desire to please God and to derive spiritual profit from this the holiest of all human acts.

## CASUS MORALIS

### THE REVIVISCENCE OF SACRAMENTS

By DOMINIC PRUEMMER, O.P., D.D.

A converted Jew makes known to his confessor that, at the time of his conversion ten years ago, he had in his possession much ill-gotten goods, and that he had not had the intention of restoring them. Of these goods he had never since made mention in confession, and, naturally, had not as yet made restitution. The confessor, thereupon, abruptly dismisses him: "Then you have not received even one sacrament worthily. The sacraments of Baptism, Penance, Holy Eucharist and Matrimony which you have received were simply sacrileges; go, prepare yourself for a general confession from the time of your childhood, and come back after a few days." Did the confessor act correctly?

The doctrine of reviviscence of sacraments validly received but void of fruit is of interest both to dogmatic and moral theologians. To the former because it belongs to him to establish the fact of reviviscence and to explain the manner of it; to the moralist, because it is his duty to state the conditions under which efficacy is restored to a sacrament so received.

The fact of reviviscence cannot be strictly proved from Holy Writ nor from the definitions of the Church. St. Augustine seems to have been the first to teach this reviviscence of a sacrament in his disputes with the Donatists on the question of Baptism.<sup>1</sup> Since the time of St. Augustine this reviviscence of Baptism (and other sacraments) has seldom been disputed.<sup>2</sup> Yet, the question as to precisely which sacraments possess this property of reviviscence has never been definitely and indisputably solved. Very few theologians have held that all sacraments possess this quality. The opinion that even Holy Communion unworthily received revives after absolution from mortal sin is rightly considered by St. Alphonsus to be the height

<sup>1</sup> De Baptism. contra Donat. lib. 1, c. 12, n. 18 (Migne, Pat. lat., XLIII, 19).

<sup>2</sup> Billot calls the teaching on the reviviscence of Baptism a "Sententia certissima et communissima" (*De Ecclesiæ Sacramentis*, thesis XXX). Whether Scotus and Vasquez denied absolutely this doctrine, is disputable (cfr. Lugo, *De sacram. in genere*, disput. IX, Sect. 3).

<sup>3</sup> Theol. mor., lib. VI, n. 87.



of absurdity.<sup>3</sup> To the present writer the more probable view in practice is that only two sacraments, Holy Eucharist and Penance, do not possess reviviscence while the other five, Baptism, Confirmation, Extreme Unction, Holy Orders and Matrimony, more probably do (*remoto obice*). A more minute examination of this opinion would require too much space,<sup>4</sup> and moreover is not indispensable to the proposed case. Then, too, this opinion is most generally held.

The mooted question as to how the sacraments that possess reviviscence actually produce grace, has only a theoretical value, and may be passed over here for brevity's sake. The fact that a valid but unworthily received sacrament really has the quality of reviviscence after the removal of the obstacle (*remoto obice*), is due in the first place to the boundless Mercy of God, ever provident to grant to men the means necessary to salvation; but it is likewise due to the peculiar nature of the sacraments themselves which produce their effect *ex opere operato*.

Through His sweet mercy Christ has instituted the sacraments as necessary means of salvation. To these means He gave such power that they produce their effects *ex opere operato*, that is, by their own virtue and because of their own peculiar nature; and, so that, provided the requisites for validity are present, their efficacy does not depend on the dispositions of the one who dispenses or the one who receives.

Of course the sacraments cannot produce sanctifying grace so long as the recipient has an intrinsic obstacle to grace in his heart. The principal<sup>5</sup> obstacle to grace is mortal sin unrepented of; for grace and mortal sin are as incompatible as life and death: grace is life, and sin is death. If the recipient of a sacrament has a mortal sin on his conscience, which voluntarily or involuntarily he has not repented of, there is no sacrament which will produce grace. But, in spite of that fact, the sacrament is not entirely fruitless; it has been validly dispensed and received. By reason of the existing obstacle its effect is delayed not forfeited; once this obstacle is removed the sacramental effect appears. Sunshine cannot enter where the shutters are tightly closed; throw them open wide, and the

<sup>3</sup> Pruemmer, *Man. Theol. Moral.*, III, 42.

<sup>5</sup> There are also other obstacles (*e. g.*, defective faith) which make a valid sacrament inefficacious.

cheerful light bursts into the dark room. Certainly it would be a just and well-deserved punishment if God withheld His grace forever from him who would intentionally receive a sacrament in the state of sin. For, evidently, a man who so wantonly commits a felony in divine things, deserves no indulgence; he transforms the precious God-given instrument of grace into deadly poison. In truth, a person could therefore not complain, if, for example, having received the sacrament of Confirmation unworthily, he should not profit by the graces of that sacrament, although he has repented of his sacrilege, and obtained pardon from his God. But the Mercy of God is so great that He vouchsafes not only His pardon and grace to the repentant sinner, but also the graces intrinsic to the sacrament sacrilegiously received. In the same way as God's eternal Mercy permits good works, which through mortal sin had lost their heavenly merit (*bona opera mortificata per peccatum mortale*), to become once more efficacious after the sinner has been reinstated in grace, so does He impart full efficacy to sacraments validly but unworthily received (*remoto obice*).<sup>6</sup>

What a pity it would be for the unhappy recipient, if a sacrament, once unworthily received and incapable of being repeated, did not regain its fruitfulness! How could, for example, original sin be washed away, if having been unworthily received, the sacrament of Baptism did not revive grace! Or in what sad plight would a priest not be, if after an unworthy reception of Holy Orders, the graces indispensable to his sacerdotal vocation were not vouchsafed to him! Truly without the consoling doctrine of reviviscence he must almost despair who, having once received a sacrament unworthily, could never entirely repair the sacrilege. May the Divine Mercy be praised for having invested the sacraments with such extraordinary spiritual efficacy!

What is requisite on man's part to remove the obstacles that prevent the sacraments from producing grace? As a general principle we accept the following: "*What was required, or, rather, what was lacking at the first reception of the sacrament must be made good, or supplied.*" For example, had imperfect contrition for past sins been

<sup>6</sup> The reasons why the sacraments of Penance and Holy Eucharist do not possess reviviscence despite what we have said about the mercy of God, lies in the specific nature of these two sacraments.

lacking at the time of receiving Baptism, this deficiency of contrition must be supplied, in order that Baptismal grace be given. Or had the sacrament of Matrimony or Holy Orders been received in the state of mortal sin, the accompanying graces are acquired only after a sincere confession or at least an act of perfect contrition "cum voto confitendi." Apply this principle to our case and the solution is obvious. For the worthy reception of Holy Baptism three things would be required of the Jewish convert: (1) the sincere intention of receiving the sacrament; (2) belief in the dogmas of Christianity; (3) contrition for all past sins.<sup>7</sup>

From the data given in the case the first two conditions seem to be present, while the third apparently is not. He had in his possession ill-gotten goods, and, although obliged to restore them, he failed to do so. He sinned thereby and grievously, thus showing that he had no sufficient sorrow for his previous frauds and cheating. I say that the third requisite *seems* to be lacking, and will, in fact, generally be lacking in similar circumstances; and yet, it is possible that such a person may be in good faith (*bona fides*). It happens now and then that, from earliest childhood, our Jewish neighbor has been bred to nothing but business, and what concerns business, and that in consequence, if he has not become a gold maniac, he has at least long since grown conscienceless. His motto seems to be: Make your business pay, keep out of court and do what you like! The confessor, therefore, should be very careful in cases of this kind to examine into the intentions of the penitent to see whether there is *bona* or *mala fides* in regard to his possessions. If there is *bona fides* and consequently *conscientia invincibiliter erronea*, that man has not been guilty of grievous faults in his business practices; contrition was not necessary, and the baptism was valid and worthy. Naturally with regard to the necessary restitution, he must follow the general rules that obtain in the case of the *possessor bonæ fidei*.

But if there was *mala fides*, the sacrament of Baptism was received validly but unworthily. Furthermore all sacraments received since Baptism are likewise unworthy and the confessor very properly required that everything be straightened out. Whether he acted correctly in abruptly dismissing his penitent and obliging him to return later, is not easy to determine from the data in the case. If

<sup>7</sup> Cfr. Pruemmer, *Man. Theol. Mor.*, III, n. 135 ff.



this postponement of confession was profitable to the penitent's soul, it was justified; if, however, there was reasonable fear that the penitent would do nothing to prepare himself more seriously after a few days than he had prepared himself for this confession, the confessor should as far as possible insure the integrity of the Sacrament by inducing the penitent to real sorrow for his sins and then give him absolution.

Let us suppose that pastoral prudence had dictated a postponement of confession, would it be advisable for the confessor to exact a general confession of his whole life from the penitent? No. For all sins committed before valid Baptism are beyond the jurisdiction of the confessor; he does not even have to absolve him from them, because the sacrament of Baptism possesses the power of washing away all sins. The confessor must make clear to the penitent that his Baptism has been valid but inefficacious, and consequently neither original sin nor personal sins have been remitted. In order to obtain remission of sins committed before Baptism the penitent must make an act of sincere, supernatural (even though imperfect) contrition, and must resolve firmly to repair all harm of which he has been guilty in the past. The penitent is not obliged to confess these past sins; however, should he desire to do so, do not prevent him. St. Thomas<sup>8</sup> teaches: "*Si qui tamen baptizandi ex devotione sua peccata confiteri vellent, esset eorum confessio audienda, non ad hoc quod eis satisfactio imponeretur, sed ad hoc, quod contra peccata consueta eis spiritualis informatio vitæ traderetur.*" The confessor might have also advised the penitent to make a general confession simply covering the past ten years; he may include also his earlier sins for the sake of humility if he feels so inclined.

In conclusion, just a word as to the theological view of how the Sacraments of Penance and Baptism act in the above case. After the penitent has made a sincere and supernatural act of contrition for all the actual sins of his past life, the confessor absolves him from the sins committed after Baptism. At this moment the sacrament of Baptism revives, and remits original sin and all sins previous to Baptism. This is so at least where the sorrow amounted only to attrition. In virtue of the sacrament of Penance all sins committed

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<sup>8</sup> Sum. Theol. III, q. 68, art. 6.

since Baptism are forgiven. The two sacraments therefore together produce the state of grace: Baptism produces its own special effect, and Penance removes first of all the obstacles (*obices*) to Baptism, and remits sins committed after Baptism.

## ANSWERS TO QUESTIONS

### DOMICILE AND PARISH AFFILIATION

*Question:* My parish is only one mile away from the diocesan boundary line. There are a number of families from the other diocese coming to my church, practically all of whom belonged to my parish from childhood up. A few years ago a new church was built in the other diocese near the diocesan boundary, but a few families who live closer to the new than to my church do not want to join the newly established parish because all of them have a house and property only one or two blocks from my church in the village. They also move and live from the time school begins in September till after Easter in their own houses near my church, and they stay here the greater part of the year. Now, I wish to know whether these people who rent pews in my church could be obliged to pay also a share to the other church? Does not Canon Law state that people belong to that parish in which they live the greater part of the year? Have I not a perfect right to consider them as my parishioners? Where do they have their domicile or quasi-domicile?

SACERDOS.

*Answer:* The people spoken of by our correspondent may be said to have two domiciles, one in each of the two parishes concerned. The Code which speaks of domicile and quasi-domicile in Canons 92-95 does not explicitly say that a person may have two domiciles, but the commentators of the Code are quite unanimous in holding that one may have two domiciles at the same time. The people who have two or more homes in different places, living part of the year in each house, were considered by canonists who wrote before the promulgation of the Code to have two or more domiciles.

The logical conclusion is that the families referred to by our correspondent have two proper parishes and two proper pastors. This is more of a burden than of a privilege, for, if they have two proper parishes, they must contribute towards the support of both. Must they divide their contributions in equal portions? Not necessarily, for the church that has the greater burden of the care for their spiritual welfare, and which educates the children, is naturally entitled to by far the greater portion of the offerings which these people are able to make for the purposes of religion. If the other pastor has the best interests of the Catholic faith at heart, he will with all prudence avoid everything that is offensive to the people, as quarrelling between neighboring pastors over church revenues usually is. The most frequent result of imprudent vexation of people by a pastor is that he gets less than he got before. People generally resent



any attempt at forcing them to give just as much as the pastor thinks they ought to give. Every intelligent Catholic knows that, in the United States, we cannot have churches or schools to keep up the Catholic faith unless the people themselves are willing to contribute according to their means towards building and maintaining these places, and support the priests and other persons in the service of religion. The burden being a lifelong heavy tax on the people, the pastor must not irritate the people by a haughty and imperious manner of insisting that they do their duty. The Code speaking of the duty of the parishioners to repair the church, if other revenues fail, says that the Ordinary should rather admonish than force them to contribute to that end (cfr. Canon 1186).

#### REQUIEM MASSES AND FUNERAL SERVICES

*Question:* 1. What Requiem Mass should be said when the Mass is to be applied for all the souls in purgatory on days other than All Souls' Day?

2. At a funeral, when a priest does not go to meet the corpse at the house but at the entrance to the church, what rubrics are to be followed, what psalms are to be said? The practice seems to be different in the various churches.

3. After a Requiem High Mass, are any special psalms to be said while going to the sacristy?

4. Where can I buy the latest revised Ritual?

*Answer:* When Holy Mass is said for the souls in purgatory, generally the Mass formula of the "Missa quotidiana" is to be taken, and the orations are to be said as specified in that formula. Thus it was declared by the Sacred Congregation of Rites, June 30, 1896 (*Decreta Authentica S. R. C.*, No. 3920).

It is not the custom in the United States to have the priest conduct the funeral procession from the house of the deceased to the Church, but to receive the body at the church doors. The antiphon "Si iniquitates" with the psalm "De Profundis," repetition of the antiphon and recitation of the psalm "Miserere," are said at the house and on the way over to the church. For the arrival of the body at the church doors, the Roman Ritual has only one antiphon "Subvenite" with versicle and response. The difference of practice as to the psalms, etc., said at the church is accounted for by the fact that the Roman Ritual does not give any directions in case the body is not conducted by the priest from the house to the church. Because of the lack of any precise regulations, it cannot be said to be

wrong to recite one or both of the psalms which are properly prescribed to be said when the body is conducted by the priest from the house to the church.

If the absolution at the *tumba* takes place after a Requiem High Mass, the rubrics direct that the priest should say the antiphon "Si iniquitates," the psalm "De Profundis" and the oration "Fidelium," while returning to the sacristy. The same is to be done on the return of the priest from the cemetery after the burial.

A new edition of the Roman Ritual has been in course of preparation since the promulgation of the Code of Canon Law. Several changes made by the Code in the rubrics are to be incorporated in the new edition. Whether it is on the market already, we do not know. Only a few weeks ago we inquired at the Italian office of one of the printers to the Apostolic See whether the new edition was ready and got the reply that it was on the press. There is no doubt that all the American firms who deal in ecclesiastical goods will get a supply of the new edition of the Ritual as soon as it comes off the press.

### MARRIAGE OF A PERSON INFECTED WITH SYPHILIS

*Question:* In the October issue of THE HOMILETIC AND PASTORAL REVIEW, the case was cited of a young man infected with syphilis intending to get married. In your answer you stated that marriage under such conditions was unlawful, even though the innocent party cognizant of the fact consented to the marriage. You also stated that a penitent so afflicted persisting in his intention of contracting marriage is not properly disposed and the confessor must refuse absolution. In view of the foregoing, how would a pastor act in the following case:

The banns of matrimony having been published and all other preparations for the wedding having been completed, the pastor in confession the evening before the ceremony is to take place learns of the syphilitic condition of the groom-to-be. The penitent refuses to acquaint the girl of his condition, and hence cannot receive absolution. The confessor cannot postpone or cancel the wedding because of the seal of confession. If he performs the ceremony it is unlawful because of the young man's condition. May he proceed with the marriage on the principle of not being permitted to refuse a private sinner the Sacraments when presenting himself publicly?

SACERDOS.

*Answer:* If only half of the horrible effects of syphilis as described by medical men are true, it is certainly criminal on the part of a person infected with the dread disease to get married, and it is likewise true, as O'Malley remarks (Essays in Pastoral Medicine, 315), "that a person who wittingly marries any one who has had syphilis at any time is a fool." The confessor is helpless in a case

of the kind spoken of by our correspondent. He cannot prevent the marriage if the man does not want to obey the dictates of conscience. If he is the pastor he has no choice in the matter of assisting or refusing to assist at the marriage: the knowledge gained from confession he cannot use in any way to stop the marriage; it is to all purposes as though he never knew of the condition of the man. Wherefore as to this pastor, his assistance at the marriage is not unlawful, it is rather his duty to witness the marriage, and the Divine law absolutely forbids him to allow his knowledge from confession to influence his actions.

### CAN THIS MARRIAGE BE DECLARED VOID?

*Question:* Being a constant reader of your REVIEW, I should very much like to see in its pages a solution of the following case which came to my notice recently:

John was baptized in the Christian Mission Church on April 2, 1916. On February 8, 1917, he went through a form of civil marriage with Mary who was not baptized. Mary was baptized in the Christian Mission Church April 6, 1917, but there was no renewal of consent.

After they had cohabited some eight months, Mary was found guilty of grave misconduct and they separated for good. John was received into the Catholic Church August 18, 1923, and he now wants to know if he can take Sarah as his lawful wife in the eyes of the Church. There is no possible chance of reconciliation between Mary and John.

MISSIONARY.

*Answer:* The baptism of John and the non-baptism of Mary make the marriage contracted before the promulgation of the Code invalid. If it can be proved with certainty that Mary was not baptized at the time of the marriage and that John was either certainly or doubtfully baptized, the bishop can declare the marriage null and void.

The fact that Mary was baptized in the Christian Mission Church had the effect that the impediment of disparity of cult ceased, but the baptism does not validate the marriage: a renewal of consent is necessary, and it is also essential that the parties know of the invalidity of their marriage (cfr. Gasparri, "De matrimonio," II, n. 1412). This renewal of consent for the purpose of validating the marriage, must be a new act of the will distinct and independent of the former consent. Wherefore, the parties are not considered to have given a new consent by conjugal intercourse if they are ignorant of the fact that there had been an impediment which rendered their first consent null and void (cfr. Gasparri, *ibid.*, II,



n. 1398). The marriage in question may therefore be declared invalid by the local Ordinary, and John may be permitted to marry again. Without the declaration by the local Ordinary, no priest is allowed to marry John, even though the facts in the case should be absolutely sure; the Church demands that all such cases be referred to the local Ordinary.

### DOMICILE AND QUASI-DOMICILE

*Question:* Stella has a great distance to travel to get to her place of employment, wherefore she boards near the place of employment, which is in Father A's parish. Every Saturday, however, she returns home to her parents who live in Father B's parish, goes there to hear Mass, and helps to support that church.

Who is Stella's *parochus proprius*? In case of marriage, should the banns be published in both churches? Has Stella a domicile in one parish and a quasi-domicile in another?

PAROCHUS.

*Answer:* The questions concerning domicile and quasi-domicile are very numerous because of the varying circumstances under which people in these days are living. The Code settles only a few points by the general principles contained in Canons 92-95. If the girl in question is a minor (*i. e.*, under twenty-one years of age), her parents' domicile is her own legal and necessary domicile which she cannot lose while a minor no matter where she goes. If she is of age, she retains the domicile of her parents so long as she does not move elsewhere with the intention not to return. In the case cited, her moving to the place of employment for the greater part of each week probably does not destroy her domicile, for she has not moved away from it with the intention to abandon it altogether. We say she *probably* does not lose her domicile thereby, for it is very much controverted what length of absence from the domicile would be considered sufficient proof of implied intention to give up the domicile. If one takes into consideration the number of days in a year, as some commentators of the Code do, the girl is by far the greater part of the year away from home, and some authors hold that this is not compatible with the rule of the Code on domicile which states that it is acquired by living in a place with the intention to remain there permanently. In the acquisition of a domicile by ten years' residence, irrespective of the intention to remain, the time of actual residence may be of importance to decide where one really did reside. Regarding a domicile which one has acquired either through

his parents, or by moving to a place with the intention to settle there permanently—which intention must be manifested by words or facts if it is to be considered in case of controversy—such a domicile cannot be lost by absences from home, no matter how frequent or how long, unless there is the intention to abandon the domicile, or unless facts, speaking louder than words, evidently point to that intention. It seems, therefore, that Stella has not lost her parental domicile.

Has Stella acquired a quasi-domicile in the place of her employment? If her employment is such that under ordinary circumstances she expects to remain in that employment for the greater part of a year, she very likely has a quasi-domicile there. Some doubt may be raised on account of the regular interruption of residence each week. Nevertheless, the interruption does not seem to be long enough to break the continuity of her residence. The law allows even minors and married women to acquire a quasi-domicile besides the legal domicile of parent or husband (cfr. Canon 93).

Stella has a domicile in the home of her parents and a quasi-domicile in the place of employment. Therefore she has two proper pastors from whom she has a right to receive the Sacraments of the Church, and she can choose between the two pastors. The marriage banns should be announced in both churches because she belongs to both, and the Code states that the banns must be published by the proper pastor (in our case there are two proper pastors).

STANISLAUS WOYWOD, O.F.M., LL.B.

## ROMAN DOCUMENTS FOR THE MONTH

### CONCORDAT BETWEEN THE HOLY SEE AND BAVARIA

This interesting document is published in the issue of the *Acta Apostolica Sedis*, January 24, 1925, in Italian and German. It is not possible here to give a summary of the whole agreement, but a few points of special interest to the student of Canon Law may be mentioned. The State guarantees the free exercise of public worship. It recognizes the right of the Church to pass laws and ordinances in matters of religion and church discipline. The public worship and the persons officially conducting the same have the protection of the state. Religious Orders and Congregations can be established according to the rules of Canon Law, and so can the individual foundations. The superiors must be citizens of Bavaria or of another German state. Those communities which have been recognized as legal corporations remain the same, and others can get incorporation according to the laws of the state. Their property and its free and unmolested administration are protected by law.

In reference to the appointment of professors in the theological faculties at Universities and the philosophical-theological High Schools, and the teachers of religion in the higher schools, the State shall appoint those only against whom no objection is raised by the local Ordinary of the respective diocese. If one of these professors or teachers is for reason of morality or of wrong teaching declared by the bishop of the diocese incapable of holding the position, the State will without delay appoint another qualified teacher in his place. The State pledges itself to appoint in the Catholic primary schools such teachers only who are qualified to educate the children in the Catholic faith and in the spirit of their religion. For the teaching of religion they must get the *missio canonica* or authorization from the bishop of the diocese. At the examinations of teachers the ecclesiastical authorities of the diocese must have representation on the board of examiners, at least for the examination in religion. In all towns or places Catholic schools must be established by the State at the request of the parents or others charged with the care of children if there are enough Catholic children to make regular



schooling possible. In all elementary schools of the state religion shall be a regular course. If in some schools it should not be possible to have a teacher for the few Catholic children, arrangements will be made by the State for private instruction, furnishing school room, heat, light, etc. The State guarantees to the Church the supervision of religious instruction at all schools, from the elementary to the highest. The bishop or his delegate has the right to demand freedom of the Catholic pupils from improper influence in the schools against faith or morality, or any molestation on account of their Catholic religion, and the State pledges to stop such abuse on the complaint of the bishop or his representative.

The endowment of bishoprics, cathedral chapters, parishes and priests engaged in the care of souls, is regulated in detail, the new agreement taking the place of the Concordat of 1817. The nomination of archbishops and bishops is to be done freely by appointment of the Holy See, the respective Chapter proposing a list of names of men whom the Chapter thinks qualified. The Holy See binds itself to appoint only citizens of Bavaria or another German state, and, before definite appointment of a bishop, to inform the State so as to ascertain whether it has anything against the candidate's political standing. The appointment of pastors rests with the bishop who shall inform the State of the person intended for the position to ascertain whether the State has any objection. The pastors, teachers in diocesan schools, and teachers of religion in the elementary must be priests who are citizens of Bavaria or another German state (Signed by the Apostolic Nuntio and the President, at Munich, January 24, 1925).

#### APOSTOLIC CONSTITUTION CONCERNING THE DIOCESE OF FRIBOURG IN SWITZERLAND

The Bishops of Lausanne-Geneva have been living for almost the last three hundred years at Fribourg, but the city of Fribourg is not mentioned in the title of the Lausanne-Geneva diocese. Now the Holy See wants the city added to the title, and it erects the Collegiate Church of St. Nicholas at Fribourg into a Cathedral Church and the Collegiate Chapter into a Cathedral Chapter. The Canton of Fribourg gets the privilege to present the candidates for the vacant canonries of the ten resident Canons of the Chapter in

recognition of and under condition of continuing the assistance for the maintenance of the cathedral church and other churches in the city. If there is question of ordinary Canons, the bishop shall present three men to the government from which they are to pick one and present him for the position. If there is question of a dignitary, of whom there are three in this Chapter, the bishop shall consult the entire Chapter before presenting three men to the government, and the government shall pick one and this one shall be presented to the Holy See, for the institution of the dignitaries is reserved to the Holy See.

A peculiar right of popular election of the pastor of the cathedral church is granted to that class of men of the city of Fribourg, commonly called *bourgeoisie*. They may elect one of three men designated by the bishop (October 17, 1924; *Acta Ap. Sedis*, XVII, 57-61).

THE PRIEST, ERNEST BUONAJUTI, IS DEPRIVED OF RIGHT TO WEAR  
ECCLESIASTICAL GARB

The Holy Office has censured this priest and forbidden the reading of his books and writings, and has forbidden him to write or lecture on religious subjects (March 27, 1924). He has since continued his modernistic propaganda in word and writing. His recent writings are condemned and also the new Review edited by him, *Ricerche religiose* (Religious Research), and he is forbidden to wear the ecclesiastical garb. The faithful are again admonished to abstain from reading his books and writings or listening to his teaching or lecturing (Holy Office, January 30, 1925; *Acta Ap. Sedis*, XVII, 69).

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of May

## TRINITY SUNDAY

### The Sign of the Cross

By JOHN C. REVILLE, S.J., PH.D.

*"In the Name of the Father, and of the Son, and of the Holy Ghost"*

(Matt., xxviii. 19).

- SYNOPSIS. I. *The Sign of the Cross and the Church.*  
II. *The Sign of the Cross and Society.*  
III. *The Sign of the Cross and the Individual.*  
IV. *The Sign of the Cross at the Hour of Death.*

The Pharisees one day came to Christ our Lord to test His prudence and wisdom. They asked Him the following question: "Tell us . . . what dost Thou think, is it lawful to give tribute to Caesar or not?" Our Lord answered: "Show me the coin of the tribute." And they offered Him a penny. Jesus said to them: "Whose image and inscription is this?" They told Him it was Caesar's. His answer was: "Render therefore to Caesar the things that are Caesar's; and to God the things that are God's" (Matt., xxii. 21).

Look into your own souls. You will find an image engraven there. It is not the image of a mere creature. It is the image in noblest form and outline, etched there in brightest colors, of the Triune God Himself. It is the image of the Creator, the Redeemer, the Sanctifier of the visible world; of the Lord and Master of time and eternity. Christ told His questioners to render to Caesar the things that were Caesar's. As we gaze upon that figure of the Trinity stamped in such sublime characters on our soul, we also must exclaim: "Render to God the things which are God's."

#### THE SIGN OF THE CROSS AND THE CHURCH

We might consider the mystery of the Trinity which we celebrate to-day as the central doctrine of our faith. We might examine it



and try to bring home to ourselves something of its lessons, in order to strengthen our minds and hearts in this pivotal mystery of our religion. However, we shall be satisfied here to draw from this dogma, in which we all firmly believe, some practical lessons for our daily conduct.

The mystery of the Trinity is not only the sublimest of our dogmas, but it has a special bearing on every moment of our lives. It is symbolized by the Sacred Sign of the Cross. We begin every important action in the Name of the Blessed Trinity: every spiritual duty, Holy Mass, Confession, prayer, Holy Communion. Our daily work, our labor and toil, the meals at the family table, the prayers we say before retiring to rest, those we utter in the morning as we rise from slumber, are signed with that hallowed symbol of our faith. That symbol we see glittering over our altars. It gleams as a star of hope over the graves of our dead. We enthrone it in our homes. It is their loved treasure. It may be but a wooden or an iron cross, but to the Catholic it is a costly gem. We carry it on our hearts as our shield. We press it to the lips of our dying, and we sanctify with it our most binding and solemn contracts—above all, the holy, the indissoluble contract between husband and bride.

The Sign of the Cross fervently and devoutly made by the Catholic is his profession to the world that he believes all that the Cross has taught, all that it stands for, all that it means; that he is willing to lay down his life for the defense of its dogmas, that he is irrevocably devoted to the service of Him who chose it for His standard of victory. The Cross is the abridgement, the summary, the synopsis of the doctrines of Christ. It is for that reason the Church so prominently uses it in her sacred liturgy, services, and ceremonies. The Church loves the Cross. She stands for what it means. Like St. Paul, she is not ashamed of the Gospel, but glories in its triumphant shames. She loves the Cross because Christ loved it as a cherished Bride. She has constantly upon her lips that sacred formula: "In the Name of the Father, and of the Son, and of the Holy Ghost." By this confession and this invocation she begins all her ceremonies, ends all her hymns, closes all her prayers. With that invocation she constantly and solemnly calls upon her heavenly Bridegroom. Many times a day she asks—nay, she binds—her ministers by this formula to invoke, to praise, to adore the Three

Divine Persons. Her faithful know no simpler, no grander, no more efficacious prayer. All that splendid liturgy of hers, all her ceremonies, so beautiful in their variety and splendor, are a constant act of homage and praise to the Blessed Trinity.

#### THE SIGN OF THE CROSS AND SOCIETY

The Church knows full well that we can use nothing more honorable to God, more useful to ourselves than this short and simple invocation. She knows that this prayer, while doing honor to God, protects society, safeguards civilization, sanctifies man, drives off the attacks of the Evil One, and terrifies even the demons in Hell. She realizes well that everything done under the invocation of the Blessed Trinity increases God's glory, that everything not done under that ægis and shield may not indeed be absolutely, entirely sinful, but may be spiritually vain and sterile for society and for man himself.

If in the civil and political order in our own country as well as in the rest of the world, everything is struggling with a fierce unrest, if everywhere disorder and anarchy reign, if in all ranks of society, among the rich as well as among the poor, materialism and egotism are rampant, it is because everywhere we pursue coarse material ends, the ends of pleasure and sensuality, because we pursue the deceptive lure of material progress and all that it means, we pursue them in the name of false principles, in the name of false gods. We no longer begin our actions, societies no longer initiate them, parliaments, congresses, scientific, legislative and scholastic bodies no longer open their deliberations in the "Name of the Father, and of the Son, and of the Holy Ghost." They have rejected that divine preamble and help. They no longer call for light, inspiration and guidance from the Keeper of the Nations. No longer do they build on divine authority. They have forgotten to call upon the Blessed Trinity in the name of which all things begin, all things are preserved in their proper order, all things grow to strength and power, all things have stability, permanence and constancy.

#### THE SIGN OF THE CROSS AND THE INDIVIDUAL

We must not imitate such forgetfulness. In the eyes of the wise man as well as of the true philosopher, such forgetfulness is a

blunder and a crime. In the eyes of the true Christian it is a scandal. Let the invocation of the Blessed Trinity preside over all our acts. Let the Father, Son and Holy Ghost see our work, our secret, inmost heart and soul, and penetrate even into our most hidden designs. Let them favor our actions with their blessing. Let us remember that the humble confession and acknowledgment of this great mystery will bring down their choicest blessings. The work and the designs upon which they smile cannot fail. The purposes, the designs upon which they frown cannot succeed. For such bear in their bosom the seeds of death. They cannot flower into that immortal bloom which holiness, sanctity, and the vivifying grace of God alone can give.

#### THE SIGN OF THE CROSS AT THE HOUR OF DEATH

My dear brethren, we all labor under the burden of sin. Few keep their baptismal robe absolutely unstained by sin. Many times a day do we stumble and fall. We have to face many a trying temptation. Stand fast! Stand fast! Remember that the day will come when death will inevitably pick and select us from among the living and without warning; it will come like a thief in the night to hurry us before the Judge. Our death may be sudden. We may have no time for preparation—no time perhaps, to see the friendly features of the priest coming to us, or to welcome our Lord for the last time when He visits His departing servant. Let us nevertheless sincerely hope, dear brethren, that at that hour we may receive our Lord in Holy Viaticum, and that, though on a bed of pain and agony perhaps, we may hear the words of the priest as he murmurs the prayers of the Church into our ears already closing to the sounds of earth.

What will he say? "Depart, Christian soul, from this world; in the Name of the *Father* who created thee, in the Name of the *Son* who redeemed thee, in the Name of the *Holy Ghost* who sanctified thee." At our Baptism we were sanctified in the Name of the Trinity. At our death hour, on the threshold of our last journey, in the name of the Blessed Trinity, the Church and her ministers will speed us to our everlasting home. The Trinity, Father, Son and Holy Ghost were the first to welcome us here on earth into the bosom of the Church. They will shed over us their last blessing.



In the Trinity all things begin, in it all things end. "In the Name of the Father, Son and Holy Ghost." Not only have they thus begun their work, thus only must they end. It is our solemn duty, our obligation as Christians; it is to our own benefit as individuals and as men greatly to honor the Three Divine Persons; it will be for our glory, for our advantage, for our interest, for the immortal interest of our souls that we should bind up and gather together under the invocation, the protection and the safeguard of that Blessed Trinity all our actions, thoughts, desires and hopes, all our aspirations, ideals and longings, all that we are and all that we hope to be.

Whatever we dare not, whatever we cannot ask the Blessed Trinity to favor, to bless, to prosper—that we cannot harbor, that we must oust from our thoughts and hearts. Let the Father, Son and Holy Ghost guide, rule and sanctify our lives. If in our conscience we know the Blessed Trinity cannot help ideals, plans and designs, which we feel to be sinful and wrong, it is a sure sign that these are not of God. If, on the contrary, we realize that the Blessed Trinity, Father, Son and Holy Ghost, can lend an assistance to our views and purposes, we are assured that we shall have their approval and their protection.

The Sign of the Cross is the glory, the buckler of the Church and Society, the safeguard of the individual. In it is the protection of the Christian at the hour of death. In it we see the pledge of his triumph, the heavenly assurance of his final victory.

When we sign ourselves "In the Name of the Father, and of the Son, and of the Holy Ghost," we profess the greatest mystery of our faith. We recall the Life, the Passion, the Death of Christ. We recall that our Redeemer made of His Cross a chair of truth, a tribunal of mercy, an altar of sacrifice, a banner of Victory!

Master and Lord! Thou didst die for us on the Cross! Thy last words on the Mount of Olives were to teach us and Thy Apostles heralds the mystery of the Trinity. May the whole world praise and adore that hallowed and saving doctrine!

Plant Thy Cross in every heart! May each one embrace it in life, clasp it in death! May it become a beacon of light and safety for storm-tossed man, a pledge of salvation for his immortal soul!

## SECOND SUNDAY AFTER PENTECOST

### Why Men Reject Christ's Invitation

By D. J. MACDONALD, PH.D.

*"And they began all at once to make excuse" (Luke, xiv. 18).*

- SYNOPSIS.** I. *Current views on business and pleasure spiritual obstacles.*  
II. *Influence of the views current in our environment on character.*  
III. *Current views on business not Christian.*  
IV. *Current views on pleasure wrong.*  
V. *Imperative to feed our minds continuously with the antidote of Catholic truth.*

The rejection of the invitation to the great supper of to-day's Gospel represents the refusal of people to listen to the voice of Christ and of His Church. And the reasons given in the Gospel for this rejection represent the reasons for the refusal to listen to Christ and His Church. These reasons are business and pleasure.

Never was there a time when it was so necessary as it is at present to take to heart the lessons of to-day's Gospel. Now, more than ever before, business and pleasure are preventing people from obeying God's commands. Business and pleasure are fast bringing Christian civilization to the brink of the abyss. Business is breeding Bolshevism; and pleasure moral decadence.

Business and pleasure in themselves are not to be condemned. Tending oxen and managing one's land are laudable, because we are to earn our living in the sweat of our brow. Business and pleasure engaged in properly, are means to the accomplishment of our life's work. It is only when they are looked upon, not as a means, but as ends in themselves, that they interfere with the right ordering of human life, and are obstacles to spiritual progress.

At present business and pleasure are looked upon to too great an extent as the be-all and the end-all of human activity. To too great an extent the standards current in the conduct of business and in the enjoyment of pleasure are not Christian. These immoral standards surround us on all sides, and tend to become the standards of us all.

These pagan standards of business and of pleasure affect us because of the susceptibility of human nature, and because of the power of our social environment to leave its impress upon our characters.

The influence of our social environment on us is far-reaching and important. Our characters depend largely upon the nature of the social contacts to which we are exposed. All of us make innumerable contacts with others, and each of these contacts makes some contribution, desirable or undesirable, to our thought and life. Our characters and our actions will be good or bad according to the nature of these contacts, according to the nature of the company we keep.

We get very many of our ideas and customs from our environment—from those with whom we come in contact. In our youth, especially, we take on the ideas current in our family and neighborhood. Had we been born in Turkey, our mode of dress, our table manners, our religion, and our ideas as to what is moral and what is immoral would be quite different from what they are now. If our environment is pagan, our conduct will tend to be pagan; if it is Christian, our conduct will tend to be Christian.

#### INFLUENCE OF ENVIRONMENT ON CHARACTER

It is important to realize how great this influence is that environment exercises on our characters. If the ideas and customs of our environment are not in harmony with the teaching of the Church, we are in danger of adopting these ideas and customs. These unchristian ideas tend to leave their impress on our characters every day of the week; and if the contrary Christian ideas are presented to us only at rare intervals, the result of this interplay of forces is apt to be a character Christian in name but pagan in fact.

Now, many of the current ideas on business around us are not Christian. First of all, the current ideas with regard to the importance of business in the scheme of life are wrong. Too much importance is attached to business prosperity as a measure of success. Success is now measured in terms of dollars and cents. When the question is asked, how much is so-and-so worth, the answer is so many hundreds of thousands or millions. Worth in terms of money is the prevailing measure of worth. Surely this is not the worth that the Gospel emphasizes. To such an extent has this false idea taken hold of the minds of some that the pounds, shillings and pence of England are to them a surer test of religious truth than the purity of Ireland.



Each person is impelled by a desire to gain the esteem and respect of his fellowmen; and since wealth is the foundation of public esteem, each person strives to amass as much wealth as possible. Because the public looks upon the possession of wealth as the only kind of success worth while, the struggle for wealth takes up more of man's attention than is morally right, and other kinds of achievement that are immeasurably more important in the sight of God are neglected.

This undue importance that is attached to the possession of wealth leads to unjust methods in its accumulation. Since the public attach so much importance to the possession of wealth, and comparatively little to the methods of accumulating it, a person may with impunity amass wealth by very unfair methods. The result is that wages are very often unfair: prices, too high; and profits, unreasonable. In the Middle Ages, when public opinion was Catholic, unfair wages and unfair prices were prohibited. "By degrees it has come to pass," Pope Leo XIII writes (in his Encyclical, "*Rerum Novarum*"), "that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of the employers and the greed of unchecked competition . . . so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself."

If less importance were attached to the possession of wealth; if the Catholic view of wealth and of life prevailed, there would not be the incentive to depress wages and raise prices that now obtains. More attention would be paid to other activities, and fraud in business would be less common.

Public opinion then with regard to business is not Christian, and, since man is unconsciously influenced by the prevailing opinion of his environment, there is great danger of Catholics letting business interfere with the salvation of their souls. They are apt to attach too much importance to wealth as a measure of success, and to adopt the business morality of their community.

#### MODERN SOCIAL STANDARDS ARE ANTI-CHRISTIAN

The second general class of causes that hinder us from accepting the invitation to participate in the good things of the spiritual world is pleasure. As in the case of business, so too with regard to pleas-

ure, a certain amount of it is justifiable and praiseworthy. We must, however, be careful to use it in moderation and according to God's standards. These standards are indicated by the Church and Catholic moralists.

The standards of contemporary society are not at all safe ones for us to follow. In this matter it is very easy for society to adopt loose standards. The natural inclinations and appetites of man tend to make these standards looser and looser. And, once a line of conduct becomes prevalent, it is usually assumed to be right. A custom may be looked upon as wrong in the beginning, but, if it becomes prevalent, it is usually in time accepted as correct. And if it is accepted as correct by the community in general, it will tend to be so accepted by Catholics to the great detriment of their spiritual life.

Too many of our amusements make their appeal to the sex instinct. Because this instinct is powerful, universal, and easily aroused, purveyors of recreation find that the recreation which makes its appeal to this instinct pays best. Competition tends to make these appeals more and more suggestive. This instinct will take all the liberty that society allows it; it constantly threatens to break the bounds that society sets up for it. Just now society is very lax in restricting the appeals to the sex instinct made on the stage and in magazines. The standards of amusement that prevail are not safe ones to follow. No matter how popular an immoral show, or a dangerous book may be, we are not allowed to attend the one or read the other. According to an investigation made by the Life Extension Institute of New York the mortality rate of young women is increasing because of the low standards of recreation that now obtain among them. As public opinion is not a safe guide to follow in business, so public opinion may be a very dangerous guide to follow in our amusements. Here more than in any other line of activity, the influence of our environment on our characters may be disastrous.

Our conduct will be what our ideas are; and, since we get our ideas from our environment, we must be careful that the environment in which our minds dwell is good. The only safe course is to live habitually in the presence of the best. To expect to fulfill high aims that are only in the mind occasionally, is folly. The worse the

standards are that surround us, the more imperative it is to counteract their influence by meditating on the teaching of Christ; the more imperative it is to keep in close touch with the life and activity of the Church. We must enter whole-heartedly into the spirit and practices of the Church if we are to escape the condemnation meted out to those who rejected the invitation to the great supper. It is only by picking out the voice of God from among the babel of voices around us, and by obeying it humbly, that we can save our souls.

## THIRD SUNDAY AFTER PENTECOST

### Repentance

By M. S. SMITH

*"I say to you, that even so there shall be joy in heaven upon one sinner that doth penance more than upon ninety-nine just who need not penance" (Luke, xv. 7).*

*SYNOPSIS. I. Today's Gospel should inspire the sinner with hope and repentance.*

*II. Our repentance must be supernatural and universal.*

*III. Both Testaments declare the necessity of repentance.*

*IV. Our repentance must not be servile.*

What mind can conceive, or what tongue can tell the consolation that rises up in the heart, and the satisfaction that fills the soul of poor mortal man as he dwells on these words of the loving and merciful Jesus? The parables read in to-day's Gospel should stir up hope even in the heart of the most depraved, for they give eloquent expression to the mercy with which God pursues sinners. They emphasize a truth which God alone might utter—that there is greater joy in heaven over one sinner doing penance than over ninety-nine who need not penance, that the penitent brings joy to the very angels of God. We may well return thanks for the virtue of hope which these assurances infuse into our hearts. This hope should encourage and sustain us in times of stress. For Our Lord spoke these parables, not only to rebuke the murmuring Pharisees and Scribes, but to keep this virtue of hope ever enkindled in man, and to remind the sinner that, however numerous and grave his offences may be, he must never give way to despair.

We must, however, remember that Our Lord here speaks of the



sinner who recognizes his sins and wishes to do penance so that his sins may be forgiven, and so that he may be restored to the love of God. It might thus be well to ask: What is meant by penance, the practice of which is not only inculcated by the New Law, but for which even the prophets of the Old Dispensation so frequently and so earnestly pleaded?

Penance is nothing more or less than a turning away from sin and a turning back to God. It has been defined "as a supernatural virtue whereby the sinner is disposed to hatred of sin as an offense against God and to a firm purpose of amendment and satisfaction." It consists in a detestation of sin—of our own personal sins—because sin offends God. Two things are necessary for penance, namely, hatred and detestation for the sins committed, and the firm resolve not to sin again. It seems hardly necessary to say that this hatred and repentance must arise from a consciousness of what sin really is—or, as it is termed, from a supernatural motive. Otherwise, being purely natural, our repentance would not merit forgiveness from the Supernatural Being whom sin offends. Again, if our sorrow be true and sincere, it will inevitably entail the resolution not to offend again. It would be a palpable contradiction for a man to proclaim his sorrow for an offense committed while he remains in the mood to repeat the offense when opportunity permits. Hence, with the sorrow must be united the resolution not to sin again. The penitent must have sorrow for past transgressions, for, without hatred for the sins already committed, a resolve of amendment would be meaningless, inasmuch as it would profess obedience to God's law in the future, while disregarding the claims of His justice in the past. To propose avoiding future sins without making reparation for the past, would be to bring to God a defiled heart and a soul which He must find most foul. Hence God said to the people of old: "Be converted, and do penance for all your iniquities, and iniquities shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make unto yourselves a new heart and a new spirit" (Ezech., xviii. 30-31). First, cast away your sins by true sorrow, and then create in yourself a new heart and a new spirit by avoiding sin. As St. Paul said to the Colossians: "Strip yourselves of the old man with his deeds, and put on the new" (Col., iii. 10). Hence, the detestation

of sin required for true penance proceeds from a spiritual motive, namely because sin offends God.

That such detestation, with its accompanying resolve not to sin again, is most fitting for the forgiveness of sin, reason itself assures us, and this assurance is confirmed by Scripture. There is no need of proving the first proposition, for it is self-evident. How could a man dare ask forgiveness for a fault that he is desirous of repeating? How ask pardon for an offense for which he has no grief? We are thus not astonished when we read of the great St. Thomas saying: "In the present order of Divine Providence, God Himself cannot forgive sins, if there be no real penance." We do not place restrictions on the power of God by thus speaking: for, as already said, forgiveness is not granted without sorrow for the offense and without a consequent resolve of amendment, and Christ Himself said: "Except you do penance, you shall all likewise perish" (Luke, xiii. 5).

The Old Testament already gives inspired utterance to the necessity for repentance and to the penitential attitude that should characterize the sinner. "If we do not penance," Ecclesiasticus warns us (ii. 22), "we shall fall into the hands of the Lord, and not into the hands of men." "I reprehend myself," says Job (xxxi. 19), "and do penance in dust and ashes." "I have put off the robe of peace," says Baruch (iv. 20), "and have put upon me the sackcloth of supplication, and I will cry to the Most High in my days." Leviticus, the legal code of ancient Israel, bids the sinner "do penance for his sins" (v. 5). And where shall we find the grief and humility of the repentant sinner expressed with such sublime feeling and eloquence as in the Seven Penitential Psalms of David—those Psalms which the Church had introduced into her liturgy for the dying as the last passionate appeal of a departing soul to its Maker who is so soon to be also its Judge. Let us not await that dread moment to lay our sorrow at the feet of Our Saviour. Let us implore His mercy now, remembering the note of warning in the words of the royal penitent: "Turn to me, O Lord, and deliver my soul. *For there is no one in death that is mindful of Thee; and who shall confess Thee in hell?*" (Ps. vi. 5-6).

The necessity of penance for the forgiveness of sin is still more clearly revealed in the New Testament. Our Saviour tells us that

the publican who confessed his guilt with sorrow and humility went home justified. A feast is prepared for the prodigal son who returns repentant and asking forgiveness. Elsewhere, Our Saviour states categorically: "Except you do penance, you shall all likewise perish" (Luke, xiii, 5). Finally, after His Resurrection, Christ gave to His Apostles and their successors the dread power of forgiving or retaining sins, evidently according to the dispositions of the penitents (John, xx. 23).

We must, however, beware of offering to God a purely servile fear. We must approach him with some of the reverence and love of the prodigal son, and with some of that humble recognition of God's supreme goodness which characterized the publican's repentance and plea for mercy. We should also approach Him in a spirit of confidence, "for God sent His Son, not to judge the world, but that the world might be saved by Him." Feelings of profound reverence, love and confidence toward God are not at all incompatible with a sincere and heartfelt repentance, but on the contrary are calculated to deepen our grief for our past sins. For the greater the love and reverence we feel towards God, the better shall we appreciate what a terrible evil sin is—what an awful offence against our great Benefactor and what a hideous return for His benefits!

## FOURTH SUNDAY AFTER PENTECOST

### On Hearing Mass

By WILFRID MUSGRAVE

*"Remember thou keep holy the Sabbath day" (Exod., xx. 8).*

*SYNOPSIS. I. The solemnity of the giving of the Commandments.*

*II. Additional emphasis given to third command.*

*III. Church tells us we must hear Mass.*

*Evil: (i) Of missing Mass;*

*(ii) Of coming late.*

In reading the account of the giving of the Commandments by God to His chosen people, we cannot help noticing how impressive and solemn was that occasion. God had told Moses that the people were to prepare themselves for three days, sanctifying themselves, "for on the third day the Lord will come down in the sight of all the

people upon Mount Sinai. And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed you go not up into the mount, and that ye touch not the borders thereof: every one that toucheth the mount dying he shall die" (Exod., xix. 11-12).

On the third day, "behold thunders began to be heard and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceedingly loud, and the people that was in the camp feared" (Exod., xix. 16). And when Moses had brought them forth to meet God, they stood at the bottom of the mount. "And all Mount Sinai was on a smoke: because the Lord was come down upon it in fire . . . and all the mount was terrible. And the sound of the trumpet grew louder and louder and was drawn out to a greater length" (Exod., xix. 18-19). And the people heard the voices and saw the flames: and at the sound of the trumpet and the mount smoking they were terrified and struck with fear (Exod., xx. 18), and amid those terrifying scenes they were constrained to listen to the voice of God speaking to them, and telling them His commands. Evidently God wished to impress the Israelites both with His power and might, and also with the importance of His commands.

#### SPECIAL EMPHASIS GIVEN TO THIRD COMMANDMENT

It is therefore of the utmost significance that God should introduce His third commandment with the word "remember": *Remember*, thou keep holy the Sabbath day. We may at first wonder why God should wish to emphasize this command. But a moment's reflection will show us that, if we do not observe this commandment, we shall not pay any attention to the others. In one sense this is the most important of all the commandments, for it is intended to keep God before our minds week by week. It is as though God meant to say to us: "I know how easily you forget me, and so I wish you to set aside one day each week, and keep it as a holy day that you may have time to remember that I am your God." Remember, therefore, to keep holy the Sabbath day. The present-day attitude of so many towards God is a convincing proof of the necessity of this warning. Many there are who refuse to acknowledge that they owe anything to God. For them, the Sab-



bath day is merely a day when they have extra leisure for pleasure and enjoyment, and they spend the day in every form of recreation, without any thought of God. And even Catholics are sometimes affected by the atmosphere of religious indifference, so that they need reminding of the importance of God's command.

The Catechism tells us that we are to keep the Sunday holy by hearing Mass and resting from servile works. You will notice the duty placed upon Catholics of hearing Mass on Sundays. This is an obligation binding under pain of mortal sin. We are bound to hear Mass. The Church, interpreting God's commands, wishes everybody to give God that recognition which is His due as our Supreme Creator, by coming to Church and offering God a sacrifice. The Mass, as you are well aware, is the sacrifice of the Body and Blood of Jesus Christ. It is the same sacrifice as that offered by Jesus on Calvary—the only difference being that on the cross the sacrifice was offered with the shedding of blood. It is a perfect sacrifice, and thus, whenever it is offered, complete and adequate adoration is offered to God Almighty. And so, the only way a Catholic can fulfill his duty of offering sacrifice and adoration to his Maker, is by being present at and hearing Mass.

#### THE EVIL OF MISSING MASS

And yet there are found some who refuse to attend Mass on Sundays. These do not heed the voice of the priest, nor of the Church, nor of God Himself. They have so many other things to do that they have no time to give to God. Perhaps, they querulously ask: "Cannot I say my prayers just as well at home as in the Church?" Of course, the answer is obvious. They could, in theory, say their prayers just as well at home as in Church; but they are not commanded to go to Church merely to say prayers, but for a definite work, viz., to offer God a sacrifice. And this they certainly cannot do at home. As a matter of fact, it will be found that those who miss Mass do not usually trouble to say any prayers. Such people deprive God of the honor and adoration that is His due, and at the same time have no share in those graces and blessings that are poured forth so abundantly during the holy sacrifice.

## THE EVIL OF COMING LATE

Others there are who, while they rarely miss Mass, are seldom in time for the whole Mass. These we would remind that the Church orders us to hear not a part of the Mass, but the whole Mass, and therefore they sin by missing a part of the Mass. Moreover, they give bad example to others by arriving late, and also sin by causing distractions to those who are in time. Those who habitually come late to Mass, seem to begrudge Almighty God even one hour a week. They do not seem to realize that God has a right to every moment of their lives, and, if He claims one hour a week for His special adoration, it is a very small portion out of the week. They are like a tiny child of three years, who was living with other children in a convent school. The feast of Christmas came, and the children were being instructed in the loving generosity of the Infant Jesus, and urged to give up something they liked very much to show their love for the Holy Child. It was suggested that they should give up some of their candies. It cost the little mite of three a great effort to part with her candies, but she made the sacrifice. However, another sharp-eyed child made the discovery that the little one, before giving up her sweets, had nibbled off all the corners.

Those who come late to Mass, act in the same fashion. They do not give the whole of the sacrifice to God, but by coming late—or leaving before the Mass is finished—they act like the child, and nibble off the corners. They begrudge God the act of worship that He has a right to receive. They give Him as little as they can. There may have been some excuse for the little child of three—but there can be no excuse for “grown-up nibblers.”

These we would remind of the seriousness of God’s command: “Remember, thou keep holy the Sabbath day.” We would bid these reflect on the way God impressed the Jews, when he gave this command. But, far better would it be if they could realize more and more the grandeur of the Mass. There is no act so solemn or so wonderful as that which brings God the Son once again into this world. There is no act which speaks to us so convincingly of the love of God, as that act whereby God humbles Himself so completely for love of us. To love the Mass, to be eager to attend it, to be punctual in assisting at it as well as regular—these are marks of a

good Catholic. As though to remind us of our share in offering the sacrifice, the priest—after he has washed his hands to show how pure and free from sin he should be who offers a sacrifice to God—turns to the people, and asks them to pray with him: “Pray, brethren, that my sacrifice and your sacrifice may be acceptable to God.” And in the answer that the server makes in the name of those present, we have expressed the ends for which we have come to offer the holy sacrifice. Let us say it then earnestly with the server: “May the Lord receive the sacrifice from thy hands to the praise and glory of His name, for our benefit, and that of all His holy Church.”

## Recent Publications

**Christ and The Critics. A Defence of the Divinity of Jesus against the Attacks of Modern Sceptical Criticism.** By Hilarin Felder, O.M. Cap. Translated from the original German by John L. Stoddard. 2 vols. Price: \$10.00. (Benziger Bros., New York City.)

The rationalism of the last century clothed its distortion of the image of Christ in such fanciful and attractive colors that it not only elicited admiration but also succeeded in destroying in many all faith in His divinity. A more intensive and critical study of the historical Christ in more recent times has had a twofold result; on the one hand, it brought about an absolute skepticism, equivalent to a denial of the evidences of evangelical testimony, and on the other, it forced Christian apologists to study those evidences more minutely in the light of a genuine and healthy historical criticism, and thus confirm the positive elements on which they base their belief in Christ. Did Jesus really know, and did He really confess, that He was the Christ? Did He mean to imply that He was absolutely a supernatural, divine being or not? Did He conceive Himself to be the Son of God in the strict metaphysical sense, or has the divine christology of the Church's faith been formed only gradually under the influence of Pauline, Synoptical and Johannine ideas? These questions are of paramount interest and importance to-day, and must be faced by all who would defend the divinity of Christ against the insanities of modern liberal criticism.

These questions the author has undertaken to answer in the two volumes before us. His purpose is to vindicate the divine character of Christ and the validity of the sources from which we know that divine character. The work is divided into two parts. In the first (vol. I) he deals with the consciousness of Jesus. The evangelical sources from which the truth about Christ and Christianity are drawn, are examined from the point of view of historical science, setting aside for the moment their divine inspiration. He proves the genuineness and credibility of the Gospels as historical documents. He then inquires into the fact of Christ's Messianic consciousness, that is, into the testimony of Christ Himself regarding His person and mission. Next he studies the divine consciousness of Christ as it is portrayed by His disciples and those who came in contact with Him or with His disciples. In the second part (vol. II), the author deals with the evidence given by Christ Himself for His Messiahship and divinity—that is, His works and miracles. Those who are not aware to what lengths the blasphemies of the liberal critics will go, will probably be shocked at



the title of the first chapter, "The Psychic Soundness of Christ," and wonder why it should be necessary at this late day to question the mental soundness of the Saviour. The opening words, however, will dispel every delusion: "We must confess that a blush of shame mounts to our cheeks at the thought that we are obliged to discuss seriously the problem whether Jesus was mentally sound or, perhaps, suffered from a disordered brain." The greater portion of this volume is devoted to a study of the works of Christ as evidences of His divinity. "Science and Miracles," "Science and Gospel Miracles," and "Science and Christ's Resurrection," are headings of chapters that are not only highly interesting but contain a vast amount of excellent material for sermons and lectures of an apologetic nature. The author is master of his subject and the outstanding feature of the work is his enormous and ready knowledge of German rationalist literature. To the clergy and educated laity, in a word, to all thoughtful Americans, we cannot recommend this work too highly. It is a refutation not only of the German rationalist critics, but also of those vagaries which our American Modernists have endeavored recently to foist upon the public as the latest discoveries of science. The translation, made by John L. Stoddard, the author of "Rebuilding a Lost Faith," deserves the highest praise.

H. J. S.

**The History of the Popes. From the Close of the Middle Ages. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr of the London Oratory. Volumes XIII and XIV. Price: \$9.00. (B. Herder Book Co., St. Louis, Mo.)**

It is ten years or more since the twelfth English volume of "The History of the Popes" by Ludwig von Pastor appeared. Owing to the war the distinguished historian was compelled to discontinue his work. The two present volumes are a translation of the seventh German volume, and exhibit the same high standard of workmanship and thoroughness that characterize the earlier ones. Volume XIII covers the brief pontificate of Julius III (1550-1555). His election, his efforts for reform, his liberal support of the rising Society of Jesus, the second period of the Council of Trent, the accession of Queen Mary of England, the legation of Cardinal Pole and the reconciliation of England with the Holy See, and the spread of Christianity in the New World are studied in a spirit of absolute impartiality and with the utmost fidelity to all the requirements of historical science. While records of favoritism and simony are revised and corrected, the unfortunate weaknesses and failures of the pope are not overlooked.

Volume XIV begins with the election and brief pontificate of Marcellus II. The hopes of many that he would inaugurate the much

needed reform in the Church were frustrated by his death which occurred twenty-two days after his election. In this brief period of time, however, he accomplished an enormous amount of excellent work. He was succeeded by Cardinal Caraffa, who took the name of Paul IV. Different from his predecessor in character and aims and of a fiery temperament, this pontiff had only detestation for the party of Pole, Contarini and Morone. His autocratic and ruthless methods brought him into war with Spain, and the extremes to which he would go are evidenced by the severity of the Inquisition and the Index. Particularly interesting in this volume is the Chapter on the establishment of the English State Church.

H. J. S.

**Recollections Of A Happy Life.** By Maurice Francis Egan.  
Price: \$4.00. (George H. Doran Co., New York City.)

Professor Henry Van Dyke calls this work "the best Memoirs since Lord Frederic Hamilton's volumes." A perusal of its pages justifies this generous appreciation. Witty, chatty, always genial, the author wanders lightly through the incidents of the years from the early fifties until our own times. His pen pictures of the Philadelphia of his boyhood days are exquisite; the portraits of his parents and friends are limned with skill and discrimination, and a rich vein of humor colors the more somber scenes. His school and college experiences, his literary career in Washington and New York, his professorial duties at Notre Dame and the Catholic University, are all most charmingly described. Social activities also engaged him meanwhile, and his sketches of people and places are most interesting. His rise in the literary world is told without egotism or affectation. Indeed, his reputation as a poet, essayist, story writer and critic grew by leaps and bounds until his name stood high in the literary roll of his country.

As a diplomat he scored another triumph. An intimate friend and confidant of President Roosevelt, he was persuaded to enter the service, became American representative to Denmark, and served under three presidents from 1907 to 1918. His path was strewn with obstacles, especially during the doleful years of the World's War, but with rare skill and inspired prudence he avoided all foreign entanglements, and did yeoman service for his country. Ill-health compelled his retirement, but until the end he never ceased his literary toil.

Every American should read this book, for Mr. Egan was intensely American, and loved his country with a love second only to his love for God. Catholics especially should know his story, for he was among the leading Catholic laymen of his time, devotedly attached to his religion, and yet singularly free from all bias or intolerance. His *Recollections* will preserve for all time the memory of this critic, scholar, poet, diplomat, loyal citizen and uncompromising Catholic. In its

pages, every reader will find not only literary charms, not only the memory of a genial, witty companion, a cultured, honorable gentleman, but also an inspiration to imitate his zeal and loyalty to God and Country.

T. P. P.

**A Biographical Dictionary of the Saints.** By the Rt. Rev. F. G. Holweck. Price: \$10.00. (B. Herder Book Co., St. Louis, Mo.)

To Msgr. Holweck are due the sincere thanks of the clergy and educated laity of English-reading communities for his extraordinary feat in supplying them with a work the need of which has long been felt—a Biographical Dictionary of the Saints. It is a massive octavo volume of 1050 double-columned and closely-printed pages, giving the names and brief biographical sketches of all who have been at any time publicly designated as saints, whether Catholic, heretic or schismatic. In these sketches, the author limits himself to the bare essentials. More than this could not have been expected in a work of this kind, and it is just this feature that makes the volume an "ever ready" reference book. The work makes no claim to original research; it is rather a compilation from printed sources, such as Stadler, Stanton, Barrett, O'Hanlon, Baring-Gould, Guérin, Heitemeyer, Seeböck, the Neo-Bollandists, Günter, Buchberger, the Catholic Encyclopedia, Nilles, Martinoff, Maltzew and others in the various martyrologies and menologies. Needless to say, the collection of thousands of names (nearly 22,000) was a tremendous task, yet it was small when compared with the work of separating truth from error and sifting legend and fiction from fact. The author has done well to relegate to oblivion many pious fictions that have grown up around the life of many a saint, for, as he says: "It is better that we ourselves set right such things, which do not concern faith or morals, instead of waiting for non-Catholic authors to set them right for us." As a result of three transatlantic journeys, undertaken for the purpose of conducting researches in European libraries, the author has been able to complement in a great measure his printed sources, so that his work is the best of its kind now available. As an introduction to the dictionary he has given us an interesting and illuminating treatise on hagiography and its sources and on the present regulations governing beatification and canonization. Msgr. Holweck's book deserves the highest praise and no library of any pretensions can afford to be without it. We might add that its usefulness would have been enhanced had the author in cases where many saints happen to bear the same name adopted some definite order. There are also some printer's errors: for instance, in the article on Jordan of Saxony, we find second instead of eleventh century, and in that on Henry Suso at the end of the ninth line, 1343 should be 1349.

H. J. S



**Die Aszetik des hl. Alfons Maria von Liguori im Lichte der Lehre vom geistlichen Leben in alter und neuer Zeit.** By P. Karl Keusch, C. SS. R. (Bonifacius-Druckerei, Paderborn.)

While mysticism in all its forms, orthodox and heterodox, has been given much attention in recent years, asceticism, which all great Catholic mystics have regarded as a preparation or an essential prerequisite for genuine mysticism, has received relatively little consideration. The obvious reason is no doubt to be ascribed to the fact that the latter is far less involved in that obscurity that seems to be part and parcel of mysticism. St. Alphonsus not only ranks as one of the greatest moralists of the Catholic Church, but he also holds a leading place in the sphere of ascetic theology. This phase of his teaching has never received that comprehensive, detailed and searching treatment which it really deserves. To supply this want, Fr. Keusch has given us after twenty years of labor a book of 400 pages dealing with the asceticism of St. Alphonsus. The work is divided into three parts. In the first the author treats briefly of the life and personality of the Saint, and then gives a catalogue of his writings together with his various sources. These writings are divided into three classes: those for general use, those for priests, and those for religious. In the second part he deals with St. Alphonsus' system of asceticism. This is the most interesting portion of the book. The basic principle of this system is that "*Tutta la santita consiste nell' amore di Dio*," which in turn "*consiste nell' adempire la sua volonta*." There are three degrees of the spiritual life: first, detachment from the things of the world, which implies the practice of penance and self-denial; secondly, the practice of virtue; and thirdly, union with God. "Mystic gifts"—and in this he differs from some modern ascetic writers—are intended only for a few specially favored souls. The third part of the work is an excellent appreciation of the Saint's ascetic theology. The author dwells particularly on two characteristics that stand out prominently on every page of the Saint's writings, and that have given his works such popularity—simplicity and adaptability to all classes of readers. The work is a valuable contribution to ascetical literature, and students will be grateful to Fr. Keusch for giving them this excellent book on the ascetic teaching of the great Doctor of the Church.

H. J. S.

**Devotion to the Sacred Heart of Jesus. Its Theology and History.** By Jean Bainvel. Translated by E. Leahy, and edited by the Rev. George O'Neill, S.J. Price: \$4.00. (Benziger Bros., New York City.)

The devotion to the Sacred Heart is one of the most favored and widespread devotions in the Church. As it is recognized and prac-



tised by the Church, it is not based on the revelations of Margaret Mary Alacoque. The Church examined the devotion in itself, not trusting the revelations, for these might be false. Yet these revelations inspired the movement, and moreover the devotion as it has been approved and adopted by the Church is the same devotion which the Saint declared had been revealed to her by our Lord for propagation. This is a fact that cannot be denied. "The verification of the fact does not of itself involve a decisive judgment on the Saint's visions, but it obliges us to study them closely, seeing that they are the dominating feature of the whole history of the devotion, and that the devotion is represented quite as much as an historical fact as a theological truth, or even more so." To understand the question then, it is first of all necessary to have a knowledge of the devotion as it was conceived by the Saint, and as she presents it to us. Only when this has been attained can the theology of the devotion be unfolded and its historical development studied. Hence, the author divides his work into three parts. In the first, after giving an inventory of the Saint's writings, he studies the devotion as she conceived it, treating successively of the Great Apparitions, the practice of the devotion, and the Promises. The second part deals with the theology of the devotion; the devotion is based wholly upon the symbolism of the heart; it is from this symbolism that it derives its meaning and unity; moreover, the heart is above all the emblem of love, and it is this characteristic that naturally gives definition to the devotion. During the first ten centuries there is nothing to indicate a devotion to the Sacred Heart. The first unmistakable traces of it are found in the Benedictine and Cistercian monasteries of the eleventh and twelfth centuries. It was well known to St. Gertrude, St. Mechtilde and to the author of the "*Vitis mystica*."

During the period from the thirteenth to the sixteenth century, it was widely propagated and found many votaries, especially in the religious orders, but it remained during all that time a strictly private devotion of the mystical order. During the latter century it passed from mysticism to asceticism, and we find it frequently spoken of by ascetic writers. It was not till the following century, in consequence of the visions of St. Margaret Mary, that the devotion passed from strictly private to public usage. In 1697 the Holy See granted the feast to the Visitandines with the Mass of the Five Wounds, and in 1856 Pius IX, at the urgent request of the French bishops, extended it to the Universal Church. From its very nature, the doctrinal explanation of the devotion is a difficult and complicated task, and it is rendered more so by difficulties of terminology. The author, however, shows himself a master of the subject, and his book is a valuable contribution to theological literature.

H. J. S.

**Americanism and Catholicism.** By Frederick Joseph Kinsman. Price: \$2.25. (Longmans, Green & Co., New York City.)

Dr. Kinsman's object in writing this book was to aid "in fostering that mutual appreciation which ought to exist between Americans and Catholics." He shows that the Catholic Church is American in spirit and ideals, and has been and will be a tower of strength to the Republic. On the other hand, he warns Catholics to recognize the value of American systems and traditions and to educate themselves thoroughly in the principles of democracy. Protestants are bidden to divest themselves of the old-time prejudice engendered by controversial days, and to study the Catholic Church as she is, and not as intolerance and bias have portrayed her.

This advice is good and timely and, if followed, will produce better feelings between Catholics and their separated brethren. However, Dr. Kinsman seems rather severe in some of his strictures on Catholics. Individuals may occasionally violate the rules he has laid down for more amicable relations; but, in general, the political delinquencies of Catholics are merely the figments of distorted Protestant minds. The history of the Republic shows the honorable part played by Catholics in peace and war—their loyalty and devotion to their country. On the other hand, Protestant intolerance and bigotry have been rampant since Colonial days. Some Catholics may need reproof, but not a great many, whereas the wave of religious intolerance now sweeping the country shows the absolute need of a campaign of education among those who call themselves Americans, as distinct from Catholics. Dr. Kinsman's object is a worthy one, and let us hope that the guilty in both camps hearken to his timely advice.

T. P. P.

**St. Gregory the Great. His Work and his Spirit.** By the Rt. Rev. Abbot Snow, O.S.B. Revised by Dom Roger Hudleston, O.S.B. Price: \$2.75. (Benziger Bros., New York City.)

The nature of this work is well expressed by the editor in his preface; this book "cannot be described as a biography of the saint in the ordinary sense of the term. It is neither critical nor antiquarian, neither ascetical nor controversial, it does not even observe chronological sequence. It is simply an attempt to collect together material from his own letters and from his biographers to enable the reader to form an estimate of the work and character of the great Pontiff. We possess upwards of 800 of his letters, which furnish a ready means of ascertaining the characteristics, the methods of thought, the feelings and the bent of mind of the saint. Instead of condensing the facts gathered from the letters, this work endeavors, by quoting extracts, to make St. Gregory tell his own story in as far as possible in his own words."

Some of the chapters, particularly the first (Rome in the Sixth Century), are in the brief space allotted to them so crowded with material that they might almost be characterized as a bare enumeration of facts. The most interesting portion of the book is the story of Gregory's efforts to convert the Angles. The book may be said to be a summary of the chief events in the reign of Gregory the Great.

**Will Men be Like Gods?** By the Rev. Owen Francis Dudley. Price: \$1.25. (Longmans, Green & Co., New York City.)

In these articles Father Dudley deprecates the present pagan movement, that is popularly called "humanitarianism," and warns its devotees of the utter hopelessness of the propaganda. Tracing its origin from Comte and its development in England under the fostering care of Mill, Spencer, Huxley and Tyndall, he brings the movement down to Morison and Wells. "The Service of Man must be substituted for the Service of God," is the theme of these so-called sociological reformers. Examining the various phases of this new cult, the author shows that, while the appeal is most seductive, in reality it is a "hoax." With cold, calculating logic, he attacks the principles of the system, shows its fallacy, and then marshals a host of unanswerable arguments to prove to its weak followers the blasphemy of a movement which supplants the Omnipotent and Omniscient God by weak, frail men. Father Dudley has performed his task well, and it behooves the deluded victims of this pagan system to read his testimony and be guided by his conclusions. G. K. Chesterton has written an introduction in which he holds up the new movement to scorn and shows its utter worthlessness.

### French Publications

**Notre Parenté avec les Personnes Divines.** By P. A. Dorsaz, C.S.S.R. Price: 7 francs. (Pierre Téqui, Paris.)

It is a well-known truth that the order of grace and glory implies an intimate relationship, a kind of real kinship between God and the sanctified soul: *Divinæ consortes naturæ*. This doctrine is beautiful enough.

Does this relationship link souls not only to the divine Nature, but also directly and distinctly to each of the three divine Persons? The author of the book we are reviewing answers in the affirmative. He displays in treating this lofty and arduous matter a high degree of erudition and acuteness of mind. He claims to have excogitated a new hypothesis to support his view. His work has been praised, if not

positively endorsed, by the most prominent theological authorities of our time.

**Le Salut Assuré par la Devotion à Marie. Témoignages et exemples.** Price: 2 francs. (Pierre Téqui, Paris.)

This rather small volume has for its object to corroborate the motto often quoted, and attributed to a Holy Father of the Church: "*Devotus Marie nunquam peribit.*" The book can be recommended for spiritual reading.

**Vertus et doctrine spirituelle de S. Vincent de Paul.** By Abbé Maynard. (Pierre Téqui, Paris.)

St. Vincent de Paul is, and deserves to be, a very popular Saint, on account of numerous works of charity with which he enriched Christianity, and of which several are still in existence, bearing fruits all over the world. They had their root, of course, in his internal life, in his eminent sanctity. A book that relates his wonderful deeds under the heading of the principal Christian virtues in which he excelled, and quotes his words and teaching on those subjects, cannot fail to interest and instruct souls.

**L'Alliance Sacerdotale Universelle des amis du Sacré Cœur. Son origine, son esprit, son organisation.** Price: 2 fr.50. (Marietti, Turin.)

A pious Society for priests has been recently founded in Northern Italy, with the warm approval of the Holy See, which aims at becoming *universal*, by spreading all over the world.

Its object is to acknowledge the "*infinite love . . .*" *Deus charitas est.*

The priests who join it profess to live the doctrine of this infinite love, and to imbue with it other souls. For that purpose they group themselves around the Sacred Heart of Jesus, the emblem and beacon of the *infinite love*, under the leadership of their respective bishops, in union with the Supreme Head of the Church.

The booklet above has been issued to explain the origin, the spirit, and the organization of the said Society.

**Au Service de Jesus Prêtre. Par le Conseil de l'Alliance Sacerdotale Universelle des amis du Sacré Cœur.** Price: 7 francs. (Marietti, Turin.)

The idea of this *alliance* was inspired, and perhaps revealed by God to a saintly nun, Mother Louise Marguerite Claret de la Touche. In



order to make it better known and understood, it has been deemed necessary to introduce the person of its foundress, and to describe the wonderful ways through which she was led by God to the degree of perfection that was required by her apparent mission.

Hence a first volume has been published to retrace the biography, and the internal formation of this privileged soul. Two others will follow, composed also with notes she wrote day after day, where she relates the special illuminations she received from God for helping priestly souls in their hard task, and fostering their desire to unite their efforts for the salvation of the world.

**Une Possédée Contemporaine (1834-1924) Hélène Poirier de Coullons (Loiret), d'après les notes journalières de trois prêtres orléanais, transcrites par le Chanoine Champault, l'un d'eux.**

Hélène Poirier appears in this book as having been a saintly and ecstatic soul, favored many times with extraordinary graces, such as heavenly apparitions, but also persecuted in visible and sensible form by devils, in the way it is related in the lives of many Saints. But, for Hélène Poirier diabolical persecutions grew during six years of her life to such a degree as to constitute a case of true possession. The strange phenomena her state exhibited all that time, were recorded day after day by three priests, eye-witnesses, and make the matter of the book.

**Toute Grâce par Marie. Trente-deux lectures pour le mois de Marie. By J. Millot, Vicaire General de Versailles. Price: 6 francs. (Pierre Téqui, Paris.)**

In some general and indirect sense, it is absolutely true that every grace is derived by us from Mary; since through Mary, Jesus came to us, and He is the Author and Giver of every grace. But the statement has a more special meaning which at least *pie creditur*, and may become a dogma of Faith. It is, that Mary has received from God and her divine Son the privilege of distributing, by her intercession, all graces which are imparted to every human soul. This seems to be the object of a kind of universal belief. This belief forms the general theme evolved by the author of the book in the thirty readings he composed for the month of Mary. The work is commendable in many respects.

**Le Livre de l'Amour. By Claude du Mesnil. Preface by S. G. Mgr. Fouquault, Bishop of S. Dié.**

The Love spoken of in this book is Love in the universal meaning of the word, and not, as might be supposed, specially and mainly

sexual love. It is rather the love of God, as including and summarizing all love. The work is at the same time a religious, literary and philosophical work, and from these various points of view it has a real value.

## Books Received

### Abingdon Press, New York City:

*Sufficient Ministers.* By Joseph M. M. Gray. \$1.00.

### Benziger Bros., New York City:

*Talks with Teachers.* By Sister Marie Paula, Ph.D. \$1.50.—*Thoughts of St. John of the Cross for Every Day.* Compiled by Kathleen Mary Balfe. With Preface by Very Rev. Bede Jarrett, O.P. Cloth, 80c.—*Our First Communion.* By Rev. Wm. R. Kelley.—*The Jubilee Year, 1925.* By Rev. E. J. Mahoney, D.D. 25c.—*Thy Kingdom Come.* Series II. *Under the Chancel Light.* By Rev. J. E. Moffatt, S.J. 30c.

### W. P. Blessing Co., Chicago:

*Law of Apostasy in Islam.* By Samuel M. Zwemer, D.D., F.R.G.S. \$2.50.—*For Us.* By Rev. Archibald Lang Fleming. 75c.

### Capuchin College, Brookland, Washington, D. C.:

*Report of the Sixth Annual Meeting of the Franciscan Educational Conference.*

### Catholic Truth Society, London, England:

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